This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

6.12.29

CHARACTER BUILDING IN SCHOOL

BY

JANE BROWNLEE

Formerly Principal of Lagrange School, Toledo, Ohio;
Author of "A Plan for Child Training."

HOUGHTON MIFFLIN COMPANY
BOSTON · NEW YORK · CHICAGO · DALLAS
SAN FRANCISCO
The Riverside Press Cambridge

#APD 2798

Hist. Textbk Coll.
LM 6.1 t 9, 95
LC
268
.B6
1912

COPYRIGHT, 1912, BY JANE BROWNLEE

ALL RIGHTS RESERVED, INCLUDING THE RIGHT TO REPRODUCE
THIS BOOK OR PARTS THEREOF IN ANY FORM

The Riverside Press
CAMBRIDGE . MASSACHUSETTS
PRINTED IN THE U . S . A

TO THE PUBLIC SCHOOL TEACHERS OF
THE UNITED STATES
THIS LITTLE VOLUME IS
AFFECTIONATELY INSCRIBED BY
THE AUTHOR

"Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports.

Reason and experience both forbid that national morality can prevail in exclusion of religious principles.

Promote these as an object of primary importance in institutions for the general diffusion of knowledge."

GEORGE WASHINGTON.

CONTENTS

INTRODUCTION 1

The Personality of the Teacher

PRELIMINARY SUGGESTIONS 19

I. The Purpose of Moral Training

II. The Method of Instruction

I. THE BODY A SERVANT 27

II. THE MIND A SERVANT 41

III. THE REAL CHILD, OR THE SOUL . 52

IV. THOUGHT POWER 62

V. CONSTRUCTIVE AND DESTRUCTIVE THINKING. 88

VI. DAILY LIFE 100

VII. KINDNESS 112

VIII. SELF-CONTROL 136

IX. OBEDIENCE 161

X. WORK. 181

CONTENTS

XI. Cleanliness of Body 206
XII. Cleanliness of Mind 229
XIII. Truthfulness 239
XIV. Loyalty: Patriotism 257

CHARACTER BUILDING IN SCHOOL

INTRODUCTION

THE PERSONALITY OF THE TEACHER

FRESH from their normal training two young women once became teachers in the same school. They had been neighbors and friends from childhood. Throughout their school years they had been in the same classes; at home they had lived amid similar conditions. Each came from a home where rigid economy was necessary. Out of parental love, as ever, grew the wish that the lives of these children might be easier and happier than had been the lives of their fathers and mothers; sacrifice and self-denial, as ever, resulted. But the daughters of the two homes received this devotion in far different spirit.

One was consumed with impatient ambition, and fretted and chafed under the lim-

itations imposed by a lack of this world's goods. Filled with the vanity of self-love, she believed that only the lack of opportunity barred her from a social position in which she would shine. She saw her parents make sacrifices in order that she might have advantages denied to them; but this unselfishness called forth from her no return in tenderness or consideration; she accepted all as her due. She saw her mother overburdened with household cares, but excused herself from sharing them because there were lessons to be prepared; yet she never failed to find time for pleasures. Self-support she faced as an unpleasant necessity, from which there was no escape. Teaching seemed to offer more opportunities for satisfying her ambition than did other occupations. A teacher, then, she decided to be. She promised herself that she would attain the highest position in her profession; that she would force the world to recognize her intellectual power; and that the greater admiration would result when the handicaps of her home were considered.

Fired by these hopes, she applied herself to her work with such diligence that ere long she stood at the head of her classes. The praise she received from her teachers, the admiration of some of her classmates, and the envy or jealousy of others, fed her vanity. Her parents' pride in her increased; they yielded more and more to her wishes, and by so doing unwittingly encouraged and developed her selfishness. Thus, quite naturally she came to have an exaggerated opinion of herself and her powers. She felt that the eyes of the world were already upon her, and that full success awaited her at the end of school days. In due time came the beginning of her work as a teacher. She accepted her appointment simply as a means to an end. Of love for her profession she had none.

Her friend and companion became, by chance, a teacher in a neighboring schoolroom. Did she commence her work in a like spirit? Had she grown up with the same rebellious and selfish feelings? During the years of school life she had been quite as conscious as her classmate of the limitations

at home; she, however, had thought not of herself alone, but of her parents. As the years passed and she realized more and more the sacrifices they constantly made for her sake, she longed to make some substantial return for all their loving kindness. When discouragement threatened to overcome her, this desire spurred her on. Sometimes, as she looked forward to her life as a teacher, her heart sank. From the tales of others, teaching seemed to be a discouraging occupation. But such thoughts she resolutely dismissed, resolving to do the very best she could. It would be foolish, she reasoned, to waste time in forebodings. Self-support was a necessity; it must be accepted hopefully and cheerfully. She must not disappoint her parents. And then would come to her happy, stimulating hopes of what she might be able to do for them when she began to have an income of her own.

Study she loved for its own sake, and for the sense of freedom and power that knowledge brought; to her there was no vain delight simply in outstripping her fellow

students; keen, though, was the pleasure of the race. The praise and encouragement of teachers were as sweet to her as to her friend, the leader of the class; yet how different was the effect! For, as this girl studied, she seemed to enter a new world; daily her horizon enlarged; daily she discovered new delights. She realized the truth, "Knowledge is power"; and gradually she began to see what joy it must be to know a thing well and to lead others toward the same knowledge. Surely this must lift teaching above the drudgery which it had been pictured to be! Perhaps failure had come to some because they had not seen the greatness of their work. She saw that the true teacher is a leader, and felt a new ambition to be helpful in a wider circle than her family. Slowly there came a consciousness of her true self, as separate from the body, a something that ruled the body, a something that could inspire others. She grew to realize the powers she possessed in that great and marvelous gift of God to man — the power to think. She recognized the value of a trained mind.

Looking about her at the things man makes — buildings, bridges, homes, pictures, books — she saw that each was the outer manifestation of man's thought. Soon there came to her a new appreciation of a great truth, — that man not only manifests his thoughts in material things, but that he himself is the product of his thoughts. An opportunity to prove this for herself was at hand; for was she not fully conscious of a certain disagreeable trait in her own character? This she now recognized as the result of her own thoughts. Why not experiment with it? She put herself on her guard; when an unwholesome thought came, she banished it. In its place she sought to harbor a thought that would benefit. It proved no easy matter to overcome her former careless habit. At times she was tempted to make no further struggle; for might it not be too late? But finally to her great delight, her mother, knowing nothing of her experiment, commented upon the change in her. Here was proof that encouraged her! In others, too, she was able to trace the influence

and manifestation of their predominating thoughts. She saw enough to strengthen her belief. "As a man thinketh in his heart, so is he," — became a mighty inspiration. To herself she said, over and over again, "I can be what I will to be!" But this meant effort — steady and persistent. Grooves in the brain quickly wear deep; it is not the work of a day to alter channels of thought. How much better if long ago she had built up a habit of controlling her thoughts. Here was another idea! As a child she had never been taught that a way of thinking molds a character. Suppose that years before she had discovered this for herself — or that someone, perhaps a teacher, had told her? Suppose that she, a teacher, guide her pupils toward this knowledge? Would teaching be worth while? In this spirit she commenced her lifework.

The other teacher, beginning with no love of her work, had no desire to help her pupils. With her, everything was superficial. Children she regarded as noisy, troublesome, or

positively disagreeable; but ambition led her on. She resolved to make a success so brilliant as to lead to her promotion to the high school where she would have more appreciative classes; while she remained in her present position she determined that she would have a perfect school: she would have a quiet room; she would have unquestioning obedience; and the children must do their work well. Nothing short of excellence in these matters would satisfy her, since she had her reputation as a teacher to make. Here, as in schooldays, habit asserted itself; appearances and personal comfort stood for more than the opportunity to serve others.

For a few days all passed pleasantly enough. The novelty of her situation was interesting, and the pupils maintained a quiet demeanor that was most gratifying. The new teacher did not see that she was being studied and that some of her pupils were measuring her strength, or weakness, to see how far they could safely venture. Soon there were petty misdemeanors; though annoying, these were

easily settled, but somehow they left in the teacher no sense of victory. To her the offender was an offender because she found him annoying and irritating. He interfered with the good order of the school, and so injured her reputation; he showed a lack of respect and appreciation of her to which she was wholly unaccustomed. Her pride was hurt; her sense of dignity was outraged. In the spirit aroused by such thoughts, the teacher meted out punishment which had no reforming effect. Thus her weakness was exposed. The disorders continued. Frequently the teacher lost control of her temper altogether; and this inevitably tended to lessen the respect of the pupils. From an indifference to children in the beginning, she grew positively to dislike them. This feeling, which she took no pains to conceal, the children were quick to discover and resent. And the effect?

"Never anywhere at any time did hatred cease by hatred.
Always 't is by love that hatred ceases; only love.
The ancient law is thus." [1]

[1] Edwin Arnold's *The Dhammapada*.

With it all, this teacher experienced an uncomfortable sense of defeat, a thing quite new to her. Her self-love was hurt by the lack of respect and love on the part of the pupils, to whom she had given neither respect nor love. Finally a serious misdemeanor was committed. The culprit had been guilty of many slight offenses which his teacher had shown neither good judgment nor wisdom in correcting. She felt her inability to deal with the case, and referred it to the principal. Later the matter was taken up by the superintendent, and the offender was dismissed from school. Since he had been a leader in disorder, the teacher now felt that his removal would restore order, and her work would be comparatively easy. She soon learned her mistake. Several kindred spirits seemed to rise up to take the place of the one dismissed. The teacher's trials increased, instead of diminishing.

Thus, her first year of teaching proved a bitter experience, and she rejoiced when it came to a close and she was free from her uncongenial duties. The strain upon

her nerves had been severe, and her general health was impaired. She attached no blame to herself, however, but to her unruly pupils. Instead of the brilliant success she had expected, her first year of teaching had been a failure. The following year, profiting by her experience, she made a better record. As the years passed, she won the reputation of being a strict disciplinarian and a good teacher; but her stern and unloving disposition repelled her pupils, and children looked forward with dread to entering her class. A sense of failure embittered her, but she continued to blame conditions and other people rather than herself. In her zealous ambition she had exalted the brain over the heart; she had failed to develop the unselfishness, patience, and sympathy that would have won for her the love and respect of her pupils, and true success as her reward.

Her more unselfish companion entered upon her new duties in a spirit altogether different. She had gained an understanding of herself that helped her to understand others and to sympathize with them. She

believed that the true purpose of life is the building of character, and she realized the value and the power of thought as the means of accomplishing it. She believed that her success as a teacher could be measured only by the extent to which she could impart these truths to her pupils, and make them a living force in the young lives.

She was firmly convinced of one thing: that she, and not her pupils, was the dominating factor, and therefore responsible for the success or failure of the school. She realized that her personality was a subtle influence that would be felt in the school and would result in happiness or unhappiness to her pupils.

Being thus deeply impressed with the responsibility of leadership in her new position, she mapped out for herself a definite plan of conduct. She saw herself as the representative of lawful authority in a position of grave responsibility. This her pupils must recognize. She realized that the ultimate purpose of the public school is training for good citizenship; and that a first step in

good citizenship is respect for law and order, and obedience to that which makes for the good of all. This, too, her pupils must understand. But she felt that words would be of little avail to impress these truths, unless back of them was the force of her own convictions.

She must feel in herself the power to lead. By her conduct and bearing she must win the respect of her pupils. She felt that the new life upon which she was about to enter demanded the cultivation of new feelings, out of which would grow new thoughts. Up to this time she had been guided; she must now guide. In a sense she must stand alone. She must meet and solve the problems which her school would present; no one could solve them for her. She must expect, though seeking counsel, to rely upon herself.

She came to realize that certain attitudes of mind were indispensable to successful teaching; and that the most essential of these was love for the pupils. She felt quite sure that children thrive only in an atmosphere of love, and that there is no place in any

school for an unloving teacher. Just as there is an atmosphere upon which the health and life of the body depend, she reasoned, so there must be an atmosphere for the soul, determined by thoughts. Just as the teacher must see that the air in the schoolroom is fresh and pure, so she should keep the moral atmosphere pure, stimulating, and uplifting through love. It seemed to her that a teacher whose thoughts were selfish, unloving, discontented, or depressed was exhaling a poison far more deadly than impure air breathed into the lungs; for the latter would poison merely the body, but the other the soul of the child. Cheerfulness, too, so often the result of love, she must cultivate. She tried in imagination to put herself in the place of a child compelled to spend hours a day in the company of a discontented, depressed, unhappy teacher; and she resolved that, come what might in the way of personal trials or sorrow, she would not intrude them upon helpless little children by bringing to the schoolroom gloomy or discouraged thoughts.

Honesty, also, was enjoined upon her. She was now a servant of the public, receiving payment for her services. She had, therefore, sold her time, so many hours a day, so many days a week, and so many weeks a year. This time no longer belonged to her; it belonged to her pupils and must be spent in service for them. If she used any part of it in service for herself, was she honest? She could not leave the schoolroom bodily to go to her home, and engage in personal matters during the school session. Had she any more right to leave the schoolroom in thought, and become absorbed in personal or family matters? If she allowed her thoughts during school hours to dwell upon plans for her own pleasures, or upon her own cares, was she not using time that was no longer hers? If she did this, was she honest? She resolved that she would drop all thoughts of personal matters when she crossed the threshold of her schoolroom, and resolutely give herself to her work as honesty demanded. If she dismissed thoughts of an anticipated pleasure, that

pleasure when it came would be increased by the freedom and peace of mind which work well done always brings. If she dismissed cares, she would become stronger to cope with them. These, then, were her resolutions:—

To love her pupils.

To be cheerful.

To be honest.

With her, as with her neighbor, there was at first good order, then there were petty offenses, and finally a case of willful disobedience. To the teacher, it was a new and most distressing experience; but habit came to her aid. She did not consider the offense from the standpoint of self, but from the standpoint of the offender. It never occurred to her to view the matter as an insult to her dignity or an outrage to her pride. What of the boy? What made him behave so? Was he ill? Was he properly nourished, neither underfed nor overfed? Was he fretted by something at home? Was he overindulged? neglected? His conduct had not been that of a normal healthy

child. Back of the effect was the cause. It was evident that in this case something was wrong; therefore, she would act slowly. She would suspend judgment and withhold punishment until she had given herself time to think out a solution. It did not occur to her to refer the case to either the principal or the superintendent. This was her problem, and she felt that she must try mightily to solve it before calling in the aid of others. Neither did she desire to rid the school of a troublesome pupil. Turning a boy out into the streets cannot make a good citizen of him. Two things she felt sure of. First, that this boy, the real boy, could be reached and helped. Second, that she could do this, provided she were earnest and sincere in her desire to help him. It might take both time and patience, but she felt sure she could help him. And she did.

Times of discouragement came when she felt she was accomplishing so little that she would gladly have given up the work and turned her back upon it forever. But this was not possible; so she summoned courage

to her aid, and went bravely on, doing the best she could, and slowly but surely winning not only a good reputation, but true success. She was loved by every child who came under her influence; pupils of hers grew into men and women a share in whose training she was proud to claim; her fellow teachers intuitively looked to her for inspiration and guidance.

Do you recognize these two schoolrooms, each with its own atmosphere?— these two teachers, each with her own habit of thought? Can you doubt the effect upon the two groups of pupils? One schoolroom is a prison, the teacher a warden; the other is a happy workroom, with a kind and cheerful foreman.

Whose is the blame? Whose the credit? The pupils'?

PRELIMINARY SUGGESTIONS

THE PURPOSE OF MORAL TRAINING

THE purpose of moral training is the building of character. This idea should constantly be kept uppermost in the mind of the teacher. What right thinking means, and how great a power in character building it is, should be fully appreciated. While the teaching of religion is debarred from the public schools, the door is not closed against the religious teacher. Usually only those applicants for school positions are accepted who possess a good moral character. The teaching of morality through example, at least, is thus encouraged; and it would be difficult to find a community in whose schools the teaching of morality through precept would be opposed. In giving such instruction the teacher is not only within the law, but upon unassailable ground. It can be given effectively, of course, only by a teacher who herself lives an exemplary life.

Just as the skilled workman must gain a thorough knowledge of his materials and how to shape them to desired ends, the teacher must understand the materials with which she works, — that is, the child, — and she must have a clear conception of the part in the child's development which she controls.

The child is a soul temporarily operating within a body. The body, inert and helpless in itself, is powerful through obedience to the commands of the soul. The true purpose of education is the development of the soul, in order that it may use aright the instruments — body and mind — placed under its control. The spiritual must rule the physical, or the true purpose of life will be unfulfilled and the aim of education thwarted. The soul's development consists in an awakening to consciousness of self, and to consciousness of God. The aim is the soul's realization of its divinely given powers and of its ability to use them. All teaching that fails to reach the true child, and to arouse in the soul a sense of responsibility for the care

and use of its instruments misses its true purpose, no matter how brilliant its attainments may outwardly appear.

The development of the true child should be commenced early in life. If left until later years there will be the opposition of habits of wrong thinking; and these will be difficult to overcome. It is possible to present great truths so simply that little children may comprehend them. They may be taught the meaning of character; that the purpose of life is character building; that this great work goes on slowly day by day; that the materials used are the daily happenings in home and in school; that the tools they use are the power to think, to reason, and to will; that if good use is made of materials and tools, the life of the individual cannot fail to be strong and useful and so lead to happiness for himself and for all with whom he is associated.

THE METHOD OF INSTRUCTION

In the process of development the child must be led from the known to the unknown.

He has a body which is very real to him because he can see it and feel it. Here, then, is the starting-point for the builder of character through thought power. In awakening the real child to an understanding of the body as an instrument, the instruction must be as carefully and tactfully adapted to his years as are other branches of school instruction.

For pupils in the advanced grades formal lessons in physiology furnish abundant subject material for talks and discussions. The keynote should be: "Know ye not that your bodies are the temples of the living God?" First, attention should be called to the wonderful adaptation of each organ to the work that it is to perform, its perfect relation and adjustment to other organs, the marvelous mechanism of eye and of ear, and so on. If such instruction is given in a spirit of reverence by the teacher, it will develop reverence in the pupil — reverence for the body and for its Creator. To establish more firmly in the mind the thought of the body as an instrument, attention may

be called to machines of different sorts, their uses and the care necessary to keep them ready for service. Who is the wise owner? Who the foolish? Who is the wise owner of this human machine, the body? Who the foolish one? The care necessary to maintain the body in good condition — care in regard to food, exercise, rest, work, recreation — furnish the subject matter for most profitable discussions.

In the lower grades where formal instruction in physiology is beyond the comprehension of the children, the matter must be presented very differently. As a beginning the teacher should give a brief talk, referring to the body as a servant; but after an introduction of this sort the instruction should take the form of questions. Chapter I of this book outlines the method which the author has found most successful. It is most important that some such form of presentation should be adopted, as otherwise the children's interest is liable to be lost.

This book is the outgrowth of eight years' experience in the definite moral training of

children through instruction in the right use of their power to think. The subject-matter here presented, however, is designed to be suggestive only. Nothing is farther from the author's intention than to suggest rigid adherence to either the order or the form of discussion. Each teacher is expected to work out her own details of method. This book, it is hoped, may point out the way to exercises helpful to the instructor and inspiring to the class.

The writer does not hesitate to use the terms "mind" and "soul" in their popular sense, which happens, also, to be their Biblical sense, as she has found by experience that they convey more accurately to the minds of children the ideas which she wishes to convey than a strictly scientific terminology could do. In all teaching, the important matter is not so much the accuracy of terms used, as the accuracy of ideas conveyed. Only a pedant could reverse this order. "An idea has not been taught until it has been learned."

A word of caution may not be amiss: the teacher should never introduce a subject

which she has not first fully and carefully thought out. *The children and not the teacher should do the talking.* The children should be encouraged to think and to express their thoughts on the subject under consideration, and the teacher should respect their attempts at expression, no matter how crude or feeble they may be. Let the pupils do the active work; do not force them into the negative attitude of listeners only.

Haste should be avoided. Character is not built in a day, a month, or a year; it is the work of a lifetime, and must proceed slowly. Each pupil builds for himself; the teacher merely instructs and guides. Two weeks or a month should be devoted to each subject; only one or two thoughts should be presented at a time.

As will be noticed, there is no attempt in this book to divide the various chapters into daily lessons, since this is a problem which each teacher must solve for herself after experiments. Five or ten minutes at the opening of the morning session will perhaps be found the most appropriate time for these

exercises; and this period will be sufficient, provided the teacher's preparation has been carefully done. After a thought has once been presented, it should be alluded to as opportunity offers during the day in order that its impression may be deepened. The brief morning thoughts may profitably be supplemented by a half-hour's review on Friday afternoon. The pupils should be encouraged to tell what has impressed them most in the presentation of a thought; to what use they have put the ideas given them; and what has been the result of their efforts to apply the new knowledge. With more advanced pupils the review may take the form of short impromptu debates, essays, or speeches. Finally, throughout the work based upon this book, emphasize the value of thought power in the building of character. Let us see how this can be done.

CHAPTER I

THE BODY A SERVANT

Do you know that you are very rich children? You are rich because you each have a little servant, who is going to live with you and wait upon you and do just what you tell him to do as long as you live. If he is a servant to you, what are you to him? If you want him to be a good servant to you, what kind of master must you be to him?

Every morning for some time, we are going to talk about this little servant, so that you may learn how to become a good master, and train him to be a good servant.

To begin, when your mother or your teacher wishes you to come to her, how does she let you know?

She calls your name? That is right. Do you think your servant needs a name? He really does, and for the same reason that

you need one. You will call him by name that he may listen to you and hear what you wish him to do.

The name of your servant is Body. You must often call him by his name, talk to him, and try always to think of him as your servant. You must love him, and take good care of him, or he will become ill and weak and be unable to wait upon you and obey your commands. You must never forget that he is *your* servant, that he belongs to *you* and to nobody else. While you are small, your mother takes the care of your servant. She bathes him, and feeds him, and dresses and undresses him, and sees that he is early in his bed because she understands that it is good for him to have a great deal of sleep. But little by little, as you grow, you begin to do these things for Body and are glad to take care of him yourself.

Do you remember how proud you felt when you could use your spoon, your knife and fork, and feed yourself? when you could button your shoes yourself, and finally dress yourself all alone?

If you do these things for Body, and try to do them well, don't you think he would like to do something for you? Can you tell some things he does for you?

"He brings us to school." "He carries our books." "He writes for us."[1] Don't you think it is fine to have this servant to wait upon you all through your life?

If you love Body and give him good care, don't you believe he will feel it, and in return will do all you tell him to do? Suppose you do not love him and take good care of him, can he wait upon you well? Think about this to-day, and to-morrow morning you may tell what you have thought.

Which would you rather have, a good servant or a bad one? Which makes a good servant, a good master or a bad one? You see, then, that if you are to have a good servant you must be a good master, so we shall have to talk about ways of becoming good masters.

Tell me one of the first things a servant

[1] Answers such as the children may be expected to give will be enclosed, thus, in quotation marks.

must learn? Think carefully about this, for it is important.

"He must learn to do what his master tells him to do." That is true. But who can tell me a word that means this?

"Obey. He must learn to obey his master." Suppose your mother has a servant who will not obey her orders, what can she do? "She can send that servant away and get another." Suppose your servant, Body, refuses to obey you, can you send him away and get another? You never can send Body away. He must live with you all your life.

Suppose your mother loved her disobedient servant, and did not want to send her away, what might she do? "She could keep the servant and teach her to obey." Do you think this would be easy to do? Would it probably take a long time? Who can think of something else it would take? "Patience." That is right. Now, your mother would feel something that would make it possible for her to have patience with her servant and teach her obedience. Who can tell me what this feeling is? "Love." That is the answer.

See what you can learn from this. Suppose your servant Body is disobedient, can you send him away? What is the only thing you can do? "We *must* teach him to obey."

What did your mother give in order to change the ways of her servant? "She gave time and patience." Must you give the same? What enabled your mother to give this time and patience? "Love." Must you love your servant?

Let us tell three things that are necessary in training each little servant, Body, to become a good and useful servant. "Time, patience, and love." Do you think everybody must use these three? "Yes, because each little Body must be trained; he does not know."

Suppose your little servant is very willful and disobedient, and you grow tired of trying to make him obey you, and you let him have his own way. Who will be the master then? Do you think there are any grown people who did not learn when they were small to make Body obey them? How does Body show his disobedience? "He eats too

much." "He eats things that are not good for him." "He drinks things that hurt him." Do you think people are happy with such disobedient servants? Don't you think you ought to begin at once to train your servant? What may you be sure of when you are grown, if you train your servant wisely? "We shall be happy." Why? "We shall be healthy." Here is a wise saying for you to learn and to think a great deal about:—

The body is a good servant, but a cruel master.

Training Body is not easy because he seems to like to have his own way; but if you just keep on trying, one day at a time, you will succeed. Here is something to think about each day:—

Yesterday has gone. To-morrow has not come. To-day is all I have. I will do the best I can just to-day.

If you work just one day at a time, training Body will become easier and easier, and by and by he will do the right thing without waiting to be told. Making Body mind

you is somewhat like learning to read or to spell or to work examples. You know how hard all these are at first, and how sometimes you are ready to cry and give up; but if you are brave and keep on trying, after a while these things become so easy you wonder how you could ever have thought them difficult. It will be just this way in your training of Body. He has lessons to learn, and you must be firm and compel him to learn them. He will complain and try to get out of doing what you want, but you must be on your guard.

To begin with, he must be taught to sit and stand correctly. This he does not quite like to do. He likes to bend over the desk in school, and draw his shoulders together. This is very bad for him, because it cramps his lungs; and if he continues to sit that way, he will not draw into his lungs the good, deep breaths of fresh air which he needs, and the lungs will become weakened and diseased. He should keep his shoulders straight and bend at his waist. You, his master, must see that he does this.

When he stands, he likes to bend his knees, and rest on one foot instead of on both. When he stands, he ought to stiffen the knees, rest on the balls of both feet, hold his shoulders straight and his head erect. You must have him take correct sitting and standing positions many times until he understands perfectly what you want him to do. Then you must keep a careful watch over him, or he will take his old wrong positions even when he knows the correct ones. But you are teaching him, and you must remember, it takes time and patience and love.

Sometimes Body must run and jump and shout in order to grow, but sometimes he must keep perfectly still. And you, his master, must see that he does each of these things at the right time and in the right place, or he will surely tell that you are not a good master. Do you see how he can tell? Are there any Bodies in this school room that are telling that they have not a good master? Are there any that tell that they have a good master? What is your Body telling about you?

If you find that your Body seems determined to have his own way, remind him that some day he will be a man. Ask him what kind of man he would like to be; a tall man with broad shoulders and straight, strong legs, and clear, steady eyes, or a little doubled-up man, with his head hanging down so that he looks no one squarely in the eye? Of course he will tell you that he wants to be big and strong and healthy; then you can tell him that the only way to be so is to begin right now to do as you tell him.

Here is something else that Body likes, and that is not good for him. He likes to sit up late. It is strange, but very often little masters encourage their servants in staying up, when they ought to be in bed, and this makes trouble for mothers. Mother knows that after little Body has worked and played all day, he is quite worn out, and should have a good long night's rest to be ready for the next day's work and play. So when eight o'clock comes, mother says it is bed-time. Now, you need n't be told what

Body is likely to do, for you all know. Does he not at once begin begging to stay up just a *little* longer, and if he is refused, it is very probable that he will tease and cry until the poor mother is quite worn out. Now, this is the time for you to act. As he is your servant and not your mother's, don't you think you are the one who should put him to bed? People who know say there is nothing more harmful for children than being allowed to stay up late at night and, worse still, being allowed to run about the streets after dark. As a rule, every little boy or girl should be in bed at eight o'clock every night, except possibly Thanksgiving, Christmas, and a few other holidays.

Don't you think it might be great fun to make Body do what he ought to do? Suppose you tell your mother that she need not be vexed by him any longer, that you will put him to bed? You keep your eye on the clock, and when the hand points to eight you tell him he must go to bed at once. At first he may tease you just as he did your mother, and you will then know how she

felt. Don't listen to him, but walk him straight off to bed; and if you do this for a few nights he will understand that you are his master and that you mean what you say, and he will soon cease to grumble and complain. He will form the habit of going to bed early and will like it, and in the morning when he wakens, he will feel so rested that he will arise happy and good-natured, instead of cross and peevish as he is when he has stayed up late. Of course you cannot know that this is true unless you prove it by trying it for yourself. That is the only way any of us can really know. Do you think it is worth trying? Suppose we all experiment to-night, and tell about it to-morrow morning.

Body may cause you a great deal of trouble in another way: that is, by eating. He may want too much food, or food that is not good for him, and he is very likely to eat too fast. You will have to ask your mother's help in training him in this regard, because she knows what is good for Body, and what

food for the body? What for the mind? Did we learn that some kinds of food for the body are good and some poisonous? Is this true, also, of food for the mind? Do you think the soul needs food? This is true. And just as the food that nourishes the body differs from that which nourishes the mind, so the food that nourishes the soul differs from both these.

The food of the soul is its thoughts. Good thoughts nourish the soul: evil thoughts poison it. Just as the food you eat nourishes or poisons your body, the lessons you learn nourish or poison your mind; so the thoughts you think nourish or poison you, the real person, the soul. No one can eat your food for you. No one can learn your lessons for you. No one can think your thoughts for you. The thoughts you think make you the kind of boy or girl you now are, and the kind of man or woman you will be.

Do you see the importance of beginning right here and now to guard your thoughts, and still more to guard your feelings?

The feelings may be looked upon as the root out of which grow thoughts, words, deeds. If the root is strong and healthy, what kind of tree may be looked for with its leaves, blossoms, and fruit? If the root is decayed through disease, what about the tree? What does self-responsibility mean?

Because of the influence of thoughts upon the soul, we shall now have regular lessons to teach us the value and importance of our power to think and how to use it to insure our own happiness and the happiness of others.

CHAPTER IV

THOUGHT POWER

Our morning talks have taught us that each person is like a household, consisting of three—a master and two servants; that this household will be just what the master is, and that the master is that which he thinks.

The Bible tells us: As a man thinketh in his heart, so is he.

A wise man states this same great truth thus: All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

Since thoughts make the real self, the soul, we can see the need of understanding just what thoughts are, and what thinking is. Do you know what it means to think, that is, to have thoughts?

Let us try to learn from examples. We will take an imaginary case. Just as one of the boys in this room was leaving home this

morning, his father said to him, "I have a surprise for you. I am going to bring you something when I come from the office this evening." How do you think the boy would feel? Would it be difficult for him to fix his mind on his lessons? Why? You say he would wonder what his father was going to bring him; he would recall the things he had wanted, as a knife to replace the one he had lost, a pair of skates, a sled, or a new cap. The father's remark set the boy to doing what? "It set him to thinking." All these things he has been thinking are what? "They are his thoughts."

Now let us pretend something about a girl. This girl has received an invitation to a party to be given in a few days. As she bids her mother good-by in the morning, her mother says, "I saw a very pretty piece of goods in Smith's window, and I'm going to buy a dress for you this morning for the party." Do you think the little girl would have trouble in keeping her mind on her lessons? Tell some of the things that would be in her mind. Now we will put all these

answers together. They will make quite a story.

We believe the girl would *feel* very happy, and this *feeling* would lead to happy *thoughts*. She might look at the clock, and think that at just that time her mother would be leaving the house. Pictures would come into her mind, and she would seem actually to see her mother on her way to the store, see her enter, call for the cloth, and examine it; she would see the clerk measure off the quantity needed and fold it; she would see the money paid, and her mother returning home; and by that time, it would be difficult for this girl to wait until school closed, that she might see her mother's purchase.

What has the girl been doing? "She has been thinking." What do you call these different things that have come into her mind? "They are thoughts." While these thoughts have been passing through her mind, the teacher has been explaining a difficult problem. She calls upon the girl to repeat the explanation, and she fails. Give the cause of her failure. "She has been

thinking about the new dress and has not heard the explanation the teacher has given." Do you think she knew the teacher was talking? Did she hear her voice? "Yes." Why then could she not give the explanation? "Because she was not paying attention to what the teacher was saying." What do you mean by "not paying attention"? "It means that she was not thinking about what the teacher was saying, because she was thinking about her new dress." Which interested her more, the explanation of the example or the new dress? "The new dress." Is it easier to think of things we are interested in? "Yes." Can we force ourselves to think upon a subject that is not particularly interesting? "Yes, we can control our thoughts." Is it always easy to turn our thoughts away from the things we love to think about? Are there times when we should do this? "Yes." Can you illustrate from the case of this girl? "The thoughts about her new dress and the party gave her happiness, and she loved to think them. But she was in school, and had lessons to learn. She should have thought

about this, and put the other thoughts away until school closed, when it would be right for her to think them." How many have had an experience somewhat like these we have discussed? We will listen to one or two of them.

Let us now return to our first examples of the boy and the girl. They each had something said to them. What did this cause them to do? "It set them to thinking." What do you call the things that came into their minds? "They were thoughts." What kind of thoughts did they have? "They had happy thoughts." Why were their thoughts happy? "Because what they heard made them *feel* happy." What follow feeling? "Thoughts follow feeling." If the feeling is happiness, what kind of thoughts will follow? "Happy thoughts." If the feeling is unhappiness, what kind of thoughts will follow? "Unhappy thoughts will follow." What is the order then? "Feeling, thoughts." And to what do thoughts lead? "Thoughts lead to words and actions." Will the words and actions be like the thoughts? "Yes."

Who can give the reason? "Words and actions are the signs of thoughts." Older persons would say: Words and actions are the outward expression or manifestation of inward thinking.

Do you think we can know something of what people are thinking by listening to their words, and watching their deeds? This is true but only to a degree, because people can speak and act differently from their thoughts, and for a time may deceive others. But one who tries always to think truthful, honorable, kind, cheerful, helpful thoughts, will express these in words and deeds, and will be known to others as a person who is truthful, honorable, kind, cheerful and helpful.

Why could not the girl repeat the teacher's explanation? "She had not heard it." Why? "Her thoughts were not on what the teacher was saying." Where were her thoughts? "They were on what her mother was doing." Was her mother in the schoolroom? "No." Were the girl's thoughts in the schoolroom? "No." Where was her body? "It was in the schoolroom." Then it

is true that our body may be in one place and our thoughts in another. This is often expressed in this way: "My thoughts went wandering." Is it ever right to let our thoughts wander? "Yes." Is it sometimes right to call them back and hold them from wandering? "Yes." The girl should have kept her thoughts on what the teacher was saying because she was at school to learn. Can we control our thoughts? Is it always easy? Is it always easy to solve problems? Do you give up because it is difficult? "No." What do you do? "We keep trying." Does it then become easy? "Yes." Do you know this because you have proved it for yourself? "Yes." Can we really *know* anything until we have proved it for ourselves? Because it is difficult, will you give up trying to control your thoughts? Remember, it can be done. Who can tell how? "By trying day after day just as we learn our lessons." That is a good answer and a true one.

We will now try something else in connection with this subject of thoughts. Every

one stop thinking for one minute by the clock. What, all these hands raised, and not a half minute yet passed! You are laughing! What is this you say — that you cannot stop thinking for even a half minute! You have proved for yourselves something that is true, that you cannot stop thinking. Every moment of your waking hours, you are thinking! You cannot stop thinking even when you try. Some grown-up people have practiced until they say they can put every thought out of their mind; but it is very difficult to do this, and few are able to make the mind a blank even for a very short time.

It is true that you cannot stop thinking, but it is just as true that you can say what that thinking shall be. If thoughts come into your mind that you do not like, you have the power to put these thoughts out of your mind, and put others in their place. Later, when we talk about the different kinds of thoughts, you will see how this is done. You will see that there are some kinds of thoughts that help you, and other kinds that

injure you, and you will feel glad and thankful that you have the power to change your thoughts.

Some one has said: "Thought gives things their form." We will try to prove the truth of this. Let us all make a picture in our mind of a mother, sitting by a window in a pleasant room. She is sewing. Try to make a clear picture: see just how the room looks — how the mother looks. This is called making pictures in the mind — mental pictures. You make mental pictures of words when you spell.

As the mother sews, she is thinking about her only child, a boy. In her mind she has a picture of him in the schoolroom, busy about his work. What is she doing? "She is thinking." What are these things she thinks? "They are thoughts." These thoughts lead to others. This is often expressed as a "train of thinking." Her boy will soon be coming home, and she smiles as she thinks how hungry he always is, and how he likes the cookies she makes for him. This reminds her that the jar is empty, and she

decides to make some fresh cookies. Show how it takes thought for her to fold her work and put it away, to take from the shelf the particular bowl she needs, to get together flour, sugar, butter, eggs, milk, etc., to mix them, to prepare the pans, to test the heat of the oven, and to know when the cookies should be taken out. When the son comes home from school, he sees on the table the delicious fresh brown cookies, the outward manifestation or expression of his mother's thoughts. Does he have any thoughts called up by the sight of the cookies? Does he think of his mother's work? Does he think of her kindness? Does he express his thoughts in words of praise? Does he thank his mother?

This evening each one of you may look around your home and try to see the result of some thinking on your mother's part, trace her thought, and to-morrow morning we will listen to as many accounts as we have time to hear. Think whether it wearies your mother to work out her thoughts. Your thinking may bring to you thoughts

of love for your mother that will express themselves in helpfulness in your home.

We will now consider some very great things as manifestations of thought, and prove still further that, "Thought gives things their form."

We will imagine that we are driving along a beautiful country road. On the top of a high hill, we see a group of magnificent buildings. We inquire about them and are given the name of a well-known college. We also learn that all these buildings are the gift of one man. Let us prove that they are manifestations of thought.

As we look at these buildings, what must we think about the giver? "We think he must have a great deal of money." What else? "He is kind and generous." Let us trace the thinking on his part that finally led to the erection of these buildings. Where shall we begin? He must have thought about his great wealth and its uses. He must have thought about using it to help others. He must have thought much about the best

way to help others, and have decided that the very best way is to help them to help themselves. He may have thought of the statement, "Knowledge is power"; and this may have led to the decision to found a college. He must have expressed his thoughts in words to those whose counsel and advice he valued; their counsel and advice were the expression of their thoughts. Then he expressed his thoughts to an architect. This set the architect to thinking, and his thoughts expressed themselves outwardly in a plan on paper that any one might see. The plan was given to a builder and this set the builder to thinking, and his thinking set all kinds of workers and dealers to thinking, and the result of this combined thinking of many people is manifested in these fine buildings, the outward forms of these thoughts.

In this same way, trace the history of some of the things you see around you — as your desk, the clock, a piece of chalk. It would help you in many ways to write out your thoughts about these things.

Do you believe that the person who said: "Thought gives things their form," spoke the truth? Do you believe thought is powerful? It is said to be the creative energy of the world, and the most powerful force in the universe.

If thought shapes material substances, such as wood, stone, and iron, do you think it also shapes people? Let us see if we can prove that this is true.

Suppose a man thinks a great deal about his work and tries always to do his best, what kind of thoughts is he thinking? "He is thinking honorable and honest thoughts." If he thinks such thoughts, day after day, month after month, year after year, what kind of man will he be? What kind of words will he speak? What kind of deeds will he perform? Do you think such thoughts will mark his body? How will others judge him?

Suppose boys and girls in school try each day to perform their tasks as well as they can, what kind of pupils are they?

What kind of thoughts are they thinking? Can others know this?

Let us talk about persons holding unselfish thoughts; selfish thoughts; contented; discontented; cheerful; gloomy. What do you now think about the statement: "As a man thinketh in his heart, so is he"? What does "in his heart" mean? It means a thought that is held persistently, and not just an idle, passing thought.

In former lessons, we learned that each person must eat the food that nourishes his body; that no one, under any circumstances, can eat it for him; that another may prepare the food and set it before him, he can do no more. Each individual eats his own food, and the amount and quality of the food has very much to do with the quality of his body. We learned that the same law holds good with the mind. Each person must learn the lessons that strengthen his mind. The teacher may instruct: it is all he can do. Each pupil must do the learning which cultivates and strengthens his own mind.

It is said and accepted as true: "Thought in the mind has made us. What we are by thought was wrought and built. All that we are is what we have thought and willed; our thoughts shape us and frame."[1] It is the real person, the soul dwelling in the body, that is "wrought and built by thoughts." The law that compels the individual to eat his own food, learn his own lessons, compels him to think his own thoughts; and as each reaps the results of his own eating and studying, so each reaps the harvest of his own thinking. There is no other way.

A person, interested in a particular subject, may talk with another, tell his thoughts, give his views, and by so doing, stimulate the thought of that other person. This is all he can do. He can no more think the thoughts of another for him than he can eat his food, breathe, sleep, or learn his lessons for him. Each day, your teacher is presenting his thoughts and views upon a variety of subjects for the purpose of stimulating your thoughts. If you do not listen

[1] Edwin Arnold's *The Dhammapada*.

and think, the loss is yours. Your teacher has done for you all that he has the power to do.

Sometimes people say or do something for which they are afterward very sorry, and excuse themselves with, "I didn't think." This is not quite true. They did think, but they thought so quickly and paid so little heed to their thought, that they really believe they did not think at all. But back of the word and the deed is the thought, and back of the thought is feeling. If, therefore, we try to cultivate right feelings, we will think right, speak right, do right. If we cultivate evil feelings, we will think evil thoughts, speak evil words, do evil deeds. What have we now learned about thought? We have learned that thought is a mighty force, which man uses in all he does and in all he makes; and what is even more wonderful, he uses this same force to make himself the kind of person he is.

We are now ready to talk about two words, the meaning of which we should un-

derstand. These words are "character" and "reputation."

We have spoken of the man who, day after day and year after year, thought honest, honorable, kind thoughts which he expressed in words and deeds. We said that he would become an honest, honorable, kind man, and that he would be known as such to others.

Let us think of another man, who began when a child to be untruthful, deceitful, and dishonest because he thought thoughts of that kind. As he did not change, he grew into a dishonest, deceitful, and untruthful man, and was known to others as such.

The man who is honest and honorable in all his dealing, we call a man of good character, because character is what a man really is, and is the product of his thinking.

The man who is dishonest and dishonorable in his dealings with others, we speak of as a man of bad character, his character being the result of his thoughts.

People are constantly observing and studying others. They listen to their words, watch

their actions and in this way judge them or form an opinion regarding their character. The opinion thus formed is called "reputation."

We can now put what we have learned into two simple definitions which should be learned and thought about by each one:—

1. *Your character is what you are.*

2. *Your reputation is what others think you are.*

Which is more to be desired—a good character or a good reputation? Why? Would it be possible for a person to have a good character and a bad reputation? Explain. Is it possible for a man to have a good reputation and a bad character? Explain. Have you ever read or heard of cases of either of these?

What decides the quality of a man's character? His thoughts. Who is responsible? The man himself is responsible. Why? Because he can control his own thoughts.

Can a man always decide his reputation? No. Why? Because his reputation is the result of the thinking of others in regard to

him, and he cannot control the thoughts of others. We hear this expression sometimes, "Living down his reputation." What do you think it means?

Is it possible for a good character to grow out of evil thinking? For an evil character to grow out of right thinking? Show the impossibility. If a man commits a crime, what may we be sure of? That he first thought evil and criminal thoughts. May this wrong thinking be the result of ignorance? Discuss. Of willfulness? Discuss.

Do some people value character more than reputation? Do some value reputation more than character? Which are wiser? Why? Which is safer, a good character or a good reputation? In time, will not a man of integrity of character establish a good reputation in the community in which he lives? Will not a bad character establish a bad reputation?

Is it easy to build a good character? Does it take time? What qualities are needed? "Patience and perseverance and courage." Suppose a person fails often, makes mis-

takes, does wrong when he really wishes to do right, should he be discouraged? "No." Why? "Because we learn from making mistakes." "Success does not consist in never making blunders, but in never making the same one twice," says a writer.

Are painful experiences that cause unhappiness, necessarily evil? Are pleasant and unpleasant experiences necessary in building character? Are different kinds of food necessary for the good health of the body? Are different kinds of lessons necessary to the growth of the mind? What if the lessons were on one subject only? Suppose a person were to have only pleasant experiences all through his life, what kind of person might he become? "He might grow selfish and unsympathetic." Are these desirable traits of character? Would they endear him to others? Do we all need the love and friendship of others?

Suppose a person had only unpleasant experiences? "He might become sour, morose, and unkind." Do you see then why experiences of both kinds are necessary in

lives, just as sunshine and shadow, sunny days and rainy days are both needed to make plants grow? The best way to meet an experience, either pleasant or unpleasant, is to try to learn the lesson it can teach us.

Suppose a person always thinks first of his own comfort and strives to secure it even at the expense of the comfort or the happiness of others, of whom is he thinking most? "Of himself." Whom does he love most? "Himself."

On Friday afternoon, we will discuss the effect of undue self-love upon character. We will take such topics as: How is self-love manifested? Should there be any self-love? To what extent should it rule the individual? Describe a person ruled by self-love,—a mother; a father; a boy or a girl in the home; a boy or a girl in school; a teacher; a business man.

Let us now talk about rewards and punishments in connection with thoughts. If you put your hand on a hot stove, what follows? "Pain." Why? "Because fire

burns." What is the only way to avoid the pain? "Avoid touching the hot stove." Suppose no pain attended the burning, what might happen to the hand? "It would be destroyed." You may say then that the pain is a blessing in disguise, since it warns you. What caused the burning? "The placing of the hand on the hot stove." Is the suffering in the act itself? Can it be separated from the act? What is the only way to avoid the pain? "To avoid contact with the hot stove." Would you blame the stove or say it was punishing you? We express this by saying the suffering is *inherent* in the act; that is, it does not come from outside, and cannot be separated from the act itself. Show how the quality of sweetness is *inherent* in sugar; the quality of sourness *inherent* in vinegar.

Let us apply this to thought and show how the result, happiness or misery, is inherent in the thought itself and does not come as a reward or a punishment from outside.

A person has a noble, unselfish thought

which leads to great good for many people, but another receives the credit and praise. Is there no reward for the thinker? "His reward is a gain in nobility and unselfishness of character." Can any one rob him of this? Who can give the reason? "The reason is that the reward of a noble thought is inherent in itself, and since this was the person's own thought, the result to himself of his thought is his own and not another's, even though another may, in some way, rob him of the outward reward in the praise of others." Suppose a person, under the control of jealous, envious thoughts, does a great wrong to an innocent person, and escapes detection and punishment. Is there no punishment for him? "He suffers the intense pain which jealousy and envy always cause. This he cannot escape because it is inherent in the thinking, and cannot be separated from it. So if he escapes the public condemnation for his act, he cannot escape the penalty of his own wrong thinking."

"If a man's mind have evil thoughts, pain comes on him as comes the wheel, the ox

behind." "Let the wise man guard his thoughts; for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness."[1]

This is a great lesson for boys and girls to learn, and if learned thoroughly may save much sorrow. Think much about this truth: The reward in happiness of right thinking is inherent in the thinking; it is wrapped up in it and cannot be separated from it. The punishment in misery of wrong thinking is inherent in the thinking and cannot be separated from it. In neither case is the *true* reward or punishment from without, but it is from within the mind of the person himself.

Many grown people, not having a clear understanding of this law of thought, blame others for results that can clearly be traced back to their own wrong thinking. This is cowardly, and may be due to self-love and vanity which do not permit self-blame. It is a high type of courage, moral courage, that causes an individual to face the result of his

[1] Edwin Arnold's *The Dhammapada.*

own thinking and condemn himself and not others for his folly.

Are the boys and girls in this school building character? Are they gaining a reputation? Will they be brave or cowardly in facing the results of their own thinking?

Are there schoolroom experiences? Are some pleasant? some unpleasant? Does the schoolboy have experiences out of which he builds character and reputation just as does the business man in his business? Does the schoolgirl have experiences out of which she builds character and reputation just as does the mother in her home or the woman earning her living? When is the best time to form habits of thought that will result in a noble and helpful character?

From our talks on thought-power we have learned to understand thinking; what thoughts are; what character is; and what reputation is. Character is the outgrowth of our thoughts. We think our own thoughts and are therefore alone responsible for our character. Character is slow in growth; it is

always changing and growing, never finished or grown. We can direct the formation of our character by controlling our thoughts. It is wiser to form habits of right thinking in youth, than to indulge in wrong ones, expecting to change in old age, for then it will not be easy to break a habit.

Good results from good thoughts; evil, from evil thoughts. It cannot be otherwise. It is in harmony with the law of cause and effect.

The true reward for right thinking is inherent in the thinking itself, and the thinker cannot be robbed of this reward. The true punishment for evil thinking is inherent in the thinking itself, and no one can save the thinker from the result.

Undue self-love poisons and undermines character.

CHAPTER V

CONSTRUCTIVE AND DESTRUCTIVE THINKING

Since we know that thoughts are the material which we use in building character, we should study the different kinds of thinking, to discover which are good building material, and which are poor. This will not be difficult because there are only two kinds, constructive and destructive.

What does the word constructive mean? Destructive? Constructive thinking, then, builds a strong character, because it is good material. Destructive thinking can only result in a poor, weak character.

To aid us in better understanding the difference between constructive and destructive thinking, let us draw a vertical line, and call it our "fence." At the top and to the left, we will write as a heading the word "constructive," and at the right, the word

"destructive." As a beginning, we will use the words, kindness and unkindness. We put kindness to the left under "constructive," because kind thoughts help to make a good character; we put unkindness opposite, under "destructive," because unkind thoughts tend to tear down and destroy character.

Are there many things that go in opposites or pairs, as we may call them, as day and night, summer and winter, north and south? Name as many of such pairs as you can.

Thoughts go in pairs in the same way: for example, love and hate, kindness and unkindness, courage and cowardice.

Let us see which of you can pile up on each side of his "fence" the greatest number of pairs of thoughts. Be careful to put each word on the side where it belongs. On Friday afternoon we will count up and see whose list makes the highest pile.

It will help you, to keep this list where you can see it and refer to it. For example, it may be your habit, when things do not

please you at home or in school, to become impatient. Look on your list for impatience. You will find it under the heading, destructive. It tells you that you are thinking destructive thoughts, and these are weakening your character. They are poor building material; cast them out of your mind, just as the honest bricklayer throws aside a soft, crumbling brick because he knows that it will not bear its part in meeting the strain which will come upon the wall. Look at the "fence": you are on the wrong side; climb over!

Perhaps you have for so long a time yielded to impatient thoughts, that you have developed a quick temper. Look on your list for anger on the destructive side. Look across at its opposite — self-control, a most desirable trait of character; strength and power come to those who possess it. You are on the wrong side of the fence. Climb over! Try to cultivate thoughts of self-control. Fill your mind with these thoughts, and there will be no room for anger.

Perhaps you have thoughtlessly formed a habit of criticizing others, your classmates, your teacher and neighbors. This is criticism — on the destructive side of the fence. That means destructive to yourself, not necessarily destructive to others. He who judges another or condemns another thereby condemns himself. The wrong side of the fence again. Climb over! On the opposite side is charity.

Character is growth and slow growth, so there is no need to become discouraged if you cannot see much progress in a short time. Trace the growth of the old apple tree from the seed. It was slow and orderly. In just that way must the habit of right thinking grow.

Let us use again the words, self-control and anger. Suppose you observe that trifles make you angry. What do you need to cultivate? "Self-control." Having decided to change your thought, try to stop thinking about your temper, and instead let your mind dwell upon its opposite — self-control. Think about it until you realize what a

desirable possession it is, and your desire to possess it will increase. Read about persons who controlled their temper, and you will see that it is an element of greatness. If you know any self-controlled person, observe that one. While you are trying to overcome this fault, do not dwell upon other faults you may have. Take only one at a time. It may help you to print on a card in large letters the word — SELF-CONTROL — and place it where you will see it on awakening in the morning. It will be a reminder.

Be cheerful in this work of cultivating habits of right thinking. Do not let failures induce you to condemn yourself.

Discouraging, self-condemning thoughts are destructive, therefore do not harbor them. "Complaining and looking backward never open the way forward" is a good motto to keep in mind. Imagine that you have planted a seed, the seed of self-control, that you are giving it right conditions and proper care, and are watching the signs of its coming. If it does not manifest itself as

soon as you had hoped, do not lose heart. Remember, "That fruit is finest that fruits most slowly." Then when the signs of growth begin to appear, when the things that used to annoy you are trifles to be laughed at, you will feel a joy similar to that of the gardener when his hopes for the seeds that he planted are realized in strong, healthy plants.

Another caution is necessary. Do not let the mind dwell too long upon this work, or turn to it too often. If you do, you will form the habit of thinking too much about yourself, and in correcting one bad habit of thought, you will be in danger of forming another. When people think too much about themselves, study themselves, their feelings, their likes and dislikes, they will come to believe that what concerns themselves is of far more importance than what concerns others: they become *self-centered.* Is that not an expressive word? This induces selfishness, self-love, and vanity. Are these desirable traits of character? Will a

person who has cultivated these win and hold the love and friendship of others? Think of the opposites, unselfishness and love for others, and guard against becoming self-centered. Another reason is, that when a person allows his mind to dwell constantly upon some defect, either of mind or body, he becomes morbid. Look in the dictionary for the meaning of this word. Constantly dwelling upon one subject alone is as injurious to the mind as taking only one kind of food is to the body. Both need variety to nourish them properly.

Attack your fault with courage, and in a cheerful, wholesome spirit. Your bad habit of thought is your enemy. You are going to put him to rout. The struggle may be fierce and long, but from the very first you *know* the end means victory to you. You are determined to conquer. So when a bad day comes, and the enemy seems to be gaining the mastery, you will not be discouraged. It will only show you the need of greater watchfulness. Perhaps you were off guard, and the enemy slipped in. Be the

brave soldier. Let defeat but spur you on to greater victory.

If the body is denied food and water, what is the result? If a plant is denied proper soil, sunshine, and moisture, what follows? This same law holds in regard to your thoughts. Deny them nourishment and they die. Refuse to feed wrong thoughts by dwelling upon them, and they will die, and in their place you can plant your good, wholesome and useful thoughts. Look upon wrong thoughts as weeds, "cumberers of the ground."

Nothing worth while is ever gained without patient endeavor. What is the history of all great movements or reforms? Have men and women suffered and died for a cause in which they believed? Give examples. Have there been persons who devoted their lives to helping humanity, thinking not of themselves but of others? Give examples. What traits of character must such persons possess? "Courage, persistence, and a great love."

Suppose a person rushes into danger, and

at great risk, even at the risk of his own life, saves the life of another, what is he called? "A hero." What kind of courage has he displayed? "Physical courage." Suppose a man believes a thing to be right, and stands true to this belief, even though he is ridiculed, and even though it may mean the loss of his reputation, would you call him a brave man? What kind of courage does he show? "Moral courage." Are there ever occasions in school life that demand physical courage? moral courage? Have you ever seen either kind displayed? How did you feel toward the brave ones?

What would you say of a boy or girl, man or woman, who attacks a bad habit, fights on, day after day, in spite of suffering and gains the victory? What would you say of one who recognizes the bad habit, tries to overcome it, but when suffering comes, gives up? What of the former? "He displays moral courage, and is a hero." Does his victory concern himself only? "He is able to help others, who may have

the same struggle to make. He can encourage them, for by his victory he has proved that courage and persistence will win in the end." What has the other shown by weakly giving up? "He has displayed moral cowardice." What name has he gained? "Coward." Do you like the sound of that word? Have you ever heard the word coward applied to a man? Give examples. What is the effect of such cowardice upon others? "It has the effect of discouraging their efforts." So the coward not only injures or destroys himself, but his example is injurious in its influence upon others, especially those who are naturally inclined to be weak. We can never think of one alone—self—but always of self and others. "Man cannot live to himself alone."

Bring this home to yourself. You are *one*, a *unit* in the world, and the way in which you conduct your life is of great importance in its influence upon yourself and others. Do not belittle yourself. You are a part of this great humanity: determine to be a good part, to act your part well. You, just

like every other human being, have faults as the result of wrong thinking. What are you going to do? Build courage into your character by attacking your fault, putting it to rout by cultivating its opposite; or weakly yield to cowardice? There is no better foundation stone upon which to erect a strong character than courage. And the best of it is — it is free to all.

It costs nothing in money to cultivate it and only a little time each day.

Two or three minutes on rising in the morning are quite sufficient to fix the good thought, the desired thought for the day; but this time must be spent *daily*. In unwavering persistence lies success. The Bible says: "He that wavereth is like the wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."

You, the real child, must make the choice. No one can choose for you. You build your character through your God-given powers. No one can build for you. Take up your work with courage and a brave heart.

THINKING

Here is a message for you from the poet Browning, a description of a brave man: —

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

CHAPTER VI

DAILY LIFE

Character consists in little acts, well and honorably performed: daily life being the quarry from which we build it up, and rough-hew the habits which form it.

WHO can tell the meaning of the word quarry in this quotation? How many ever saw a quarry? Describe what you saw. We will have the definition of quarry read, and also written on the blackboard. "The open excavation from which any useful stone is taken for building and engineering purposes is called a quarry."

We see that a certain kind of building is dependent upon the quarry: if there were no quarries, there could be no building of the kind which depends upon the materials that the quarries supply. Though the quarry has much to do with man's physical needs and comfort, comparatively few persons are engaged either in the business of quarrying

or in using the materials quarried. But there is a kind of building in which every person is engaged. He not only quarries his materials, but shapes them and puts them to use.

What is this building in which we are all engaged? "The building of character." Are materials needed for this kind of building as well as for the other? Character is built of what, according to our quotation? "Of little acts well and honorably performed." Observe the word before "acts." The two words before "performed." What is the quarry from which we obtain our building materials? "Daily life is the quarry."

To assist us in our study, let us think of daily life as the quarry, and of the small happenings or experiences of each day as the materials we use in our building. The various effects of common experiences will be the subject for our consideration and discussion.

No one, old or young, rich or poor, strong or weak, can avoid experiences or escape from the results. These experiences, though common to all, are not the same in

kind. Those that come to one person rarely, if ever, prove exactly like those of another person. Each individual has his own peculiar experiences, and must meet them himself: no one can meet them for him, any more than another can do for him those things which are necessary for the well-being of his body and mind. These experiences are related to his soul or spiritual life, and this life is affected according to the wisdom or folly with which these experiences are met.

We shall understand this better through illustrations. A most unexpected and unpleasant experience comes into the life of a man. He is shocked and almost paralyzed. At first he cannot collect his thoughts. But as he dwells upon the experience, he grows to see it only in the light of a great misfortune, which has unjustly fallen to his lot. He grows angry as he thinks about it. He questions why he, more than others, should be so afflicted. What has he done to deserve such a fate, when others, not so good as he, escape? From so thinking, he develops self-pity, which blinds him and renders

him unfit to cope with the situation. He complains loudly of hard luck, blames others, and may even be guilty of some rash act.

Another, more wise, may have an experience, quite as unexpected and quite as distressing. He, too, may be shocked and almost paralyzed with grief. But knowing that experiences, pleasant and unpleasant, come to all, he determines to meet this with what courage he may call to his aid, and if possible find a way out of the difficulty presented. This is not an easy matter. It takes patient and persistent effort. He wastes no time in weak complaining or in comparing his lot with that of others, apparently more fortunate. He faces the situation, seeks to know the cause and tries to find a way to destroy the trying effects. In time he is successful and overcomes the difficulty. He has gained strength through mastery. Can you give any cause for the opposite effects of these similar experiences? "The spirit in which the experience was met." "One thought destructive thoughts; the other, constructive."

Two mothers pass through a similar and sad experience: each loses a child, dearer than life to her. The one becomes a despondent, complaining, self-centered woman, utterly indifferent to the fact that she is creating an unhappy atmosphere in her home, and destroying the comfort of the members of her household. The other mother, through suffering, grows more gentle, sympathetic and tender. Were the results of the experience in these cases the effects of the experience itself, or of the way in which it was met?

Let us come nearer home and use, as an illustration, an experience common in school life. Two girls, taking the same examination, have resolved to do their very best, to obtain an excellent mark. Both papers are returned marked sixty per cent. To each this is a bitter disappointment, an unpleasant experience.

One glances at the mark and becomes very angry; her vanity and pride have received a severe blow; she does not care to know wherein she has failed; she tears the

paper into bits, and throws them into the wastebasket; she even blames her teacher, accusing her of being unjust and partial. By indulging in anger, she has deepened a mental groove along which angry thoughts will flow more easily in the future, when occasion arises. The experience has harmed her. Why?

The other girl is quite as bitterly disappointed, and for a moment, quite as angry. Then it occurs to her to examine her paper, and learn why it is marked so low. She looks up the correct answers and compares them with those which she gave, and is astonished at her own carelessness and lack of preparation. It does not occur to her to blame her teacher: it simply shows the need of greater care and more study. The experience has helped her. Why?

Two boys are candidates for the same office in the school. One is elected: the other defeated. Discuss the effect of victory upon one as helpful; as harmful. The gain or loss to the other through defeat. Give other illustrations. What do these illustrations

make plain to us? "It is not the kind of experience, but the spirit in which it is met, that counts."

You see that you do not wait until you are grown up to have experiences. You are having them now, every day, at home and at school. They are just the little happenings that make up your daily life. They are problems for you to solve each day, and are as difficult for you now as those will be which come to you when you are men and women. The way in which you solve present problems will have much to do with your solution of future ones. If you learn to use courage in facing your problems of to-day, and wisdom in solving them, you will form habits of thought which will be of untold value to you later on.

The very best way to think of these experiences is as lessons, and learn them in the same way in which you learn other lessons. Each one has something to teach you, and something of value, if you but study it and meet it in the right spirit. This is the

part of wisdom since you cannot evade experiences, nor can you expect all to be pleasant. This you have learned already, whether you have given the subject thought or not. You know that some days things happen to you right here in the schoolroom that make you very happy, and some things happen to disappoint you and make you unhappy.

If you have not thought about this, do so now, and watch yourself to see how you seem inclined naturally to meet experience, whether you are impatient and easily discouraged or cheerful and courageous. If, from observation, your unpleasant experiences seem to outnumber your pleasant ones, seek for the cause. Look *first* within yourself. Destroy any tendency to blame others for your unhappiness. If you find that the cause is within yourself, and courageously face your weakness and try to overcome it, you will be interested and perhaps astonished to find happy experiences outnumbering former unhappy ones, as the days go by. But remember that effort of

this kind always calls for courage, patience, and perseverance.

There are people who go through life weak and crippled, because they have not learned to look upon experiences in the true light. To them, sad and unhappy experiences are punishments, and generally, unmerited punishments: this arouses a feeling of having been unjustly treated. This feeling is encouraged until self-pity is developed. No feeling is more disastrous in its effects. No habit of thought is more dangerous to cultivate than a habit of weakly pitying one's self: there is nothing more paralyzing in its influence upon effort and character. If these people had been taught in childhood that experiences are lessons to be faced with courage, and studied and learned, how different their lives would have been, and how different the influence upon other lives.

If when a hard day comes, and such days do come to all, you find yourself indulging in self-pity, feeling that you have been abused or injured, put all such feelings aside at once.

To hold them means to cripple yourself mentally: it means misery to yourself and unhappiness to others.

It must now be plain to you that it is both important and desirable to learn early in life to look upon experiences as materials for character building, and not rewards or punishments. They are your life problems and must be solved by you.

Also, realize the truth, that it is not the *kind* of experience, but the *spirit* in which *you meet it*, that counts.

May certain life experiences develop cowardice in an individual? Give examples and discuss. Show how the same experiences, met in the right spirit, develop moral courage.

May certain experiences in school or college life develop cowardice in students? Give examples and discuss. Show how these same experiences may develop moral courage. There is one feeling quite common among children: that is, fear. How many have felt afraid? Tell some things you have feared. Have you ever felt afraid, and learned later

you had nothing to fear? Are you ever afraid at school? What are you afraid of? "Of examinations." Let us see if there is really anything to fear.

What are the two purposes of a test? "To find out how much we know." There is another: the teacher finds out whether she has taught you well or not. Is this good knowledge for pupils? for teacher? If your mark is a good one, what does it tell you? "It tells us that we have studied and learned our lessons well." How does this make you feel? "It makes us feel happy." If you have indulged in fear before the examination, you have had your bad feelings for no purpose. Have you acted wisely or foolishly? Might your mark not have been even better, if you had indulged in no fear thoughts before the test? Suppose your mark is low, what have you learned? "That we have not studied hard enough or we've been careless." If this is the truth is it well to know it? Knowing it, what can you do? "Study harder and be more careful." Do you see any place for fear? Suppose you all fail on certain questions, what

does your teacher learn? "She learns that she has not presented certain points clearly enough." Is this good for the teacher?

You see, then, that a test is really good and helpful, but you have made it seem evil through your way of looking at it. The wrong is not in the test, but in you. Show how this same experience, rightfully met, might have developed courage. Discuss similar school experiences that have caused you to fear. Learn to think and to reason about these things. Look upon a test as a mental race in which you match your strength with others to gain self-knowledge just as you do in a physical race. Do you enjoy a race? Learn to get the same kind of pleasure out of a mental race.

Does fear affect the body? Discuss. Does fear affect the mind? Give examples and discuss. Do you think it is well to harbor fear thoughts? If you have formed the habit, can you overcome it? Is it worth trying to do so?

Think of other experiences that you have considered evil. Perhaps you may find that in reality they are good.

CHAPTER VII

KINDNESS

SINCE the true character is the result of right thinking, we see how necessary it is to understand what right thinking means, and how to learn to think in that way. And we are going to learn this just as we learn to read or to spell or to work examples, that is, through simple lessons, a little each day, to help us to master the subject.

We shall take up, one by one, different subjects of thought, and talk about them every morning for five or ten minutes. We shall work very slowly. We shall consider only one or two thoughts during each lesson, and these we will try to put to practical use during the day in school, on the playground and at home.

Suppose you listen to the teacher while she tells you about subtraction, and watch carefully as she works the examples on the

blackboard, will you ever learn subtraction from these alone? What more is necessary? "We must work examples ourselves." By working the examples yourselves, you are proving the truth of what your teacher tells you, and it is the only way you can prove its truth for yourselves.

It is in exactly the same way that you must prove what you are told in regard to this subject of right thinking. You must listen to what is said in the morning talks, think about it, and thus prove its truth by *using* it during the day at school and at home.

Our rule in these talks will be to dwell upon the constructive side, alluding to its opposite only when necessary. The constructive side is the side of the real, the true; the destructive is the unreal, the false, no matter how real it may seem. We will deal with real things and, as far as possible, ignore the opposites. Real things remain; the unreal fade away. And so we shall hope that the seeming realities of wrong thinking will gradually fade until finally they disappear.

We shall follow this plan for another rea-

son: we cannot hold both kinds, opposites, in the mind at the same time. We will look at the constructive side only. That is what is meant by the "single eye" as spoken of in the Bible.

If a man is going to build a good house that will endure, what must he first consider? "The foundation." Would he be wise to erect a very tall structure upon a shallow foundation? If his building is to be high, how must he dig the foundation? It is just as necessary to consider the foundation in character building. There must be a strong foundation.

To begin, then, we must always think of ourself, the real self, the soul, as dwelling in the body. We must not think of the body as though it were our real self. We do not think of our clothing as ourself. We know that it is only the covering used to protect the body from the weather. In much the same way, the body is the covering worn by the soul, during the time it lives on this earth. The body is most use-

ful, wonderful, and beautiful, and we should love it, reverence it, and care for it, but we should never forget that it is only the covering and not the real self: it is a servant of the household, and not the master. We must try to get this firmly fixed in our minds, believe it and realize it, because it is one of the foundation truths upon which we are to build character.

Some people go through life without thinking of themselves as anything but body. To feed and clothe the body, and to have a good time, as they call it, is all they care about. What are such people doing? "They are making the servant more important than the master." "They are letting a servant rule the household instead of the master." Why do you think they do this? "Perhaps they were not taught about soul, mind, and body when they were children." Could there be another reason? "They might know the truth, but think it easier to indulge Body than to train him." Do you think such persons are wise? Will they gain happiness? You will remember that we

have read that the body is a good servant but a cruel master. We will discuss this because it is important. The next thing we need to realize is that we have free-will. Free-will and self-responsibility are two other foundation truths.

Free-will means that we are free to do as we will to do. This does not mean that we can do whatever we may wish to do. It means that we are free to make a choice. Our lessons, day by day, will gradually make this clear, so we will only touch briefly upon the subject now. We may imagine ourself, the real self, as having the good on one side, and the evil on the other side. If we think a good thought it turns us toward the good, unites us with it, and makes us stronger to do right. If we think an evil thought, it links us with evil, and weakens us toward the good. Who thinks our .thoughts? Who, then, decides which way we turn? Who makes the choice? This is what is meant by free-will. We are free to choose what kind of thoughts we will think, and in this way we decide what

words we will speak and what deeds we will perform. What does self-responsibility mean? "Responsibility for self." "We must take the praise or the blame, because we make the choice in thinking, which brings good results or their opposites." Is the meaning of free-will clear? The meaning of self-responsibility? We must repeat some of these truths again and again because we want to lay a strong foundation. Why are reviews and tests necessary?

It is important that you give thought to the subject of self-responsibility or responsibility for self, and learn the truth concerning it when you are young. Persons who have not received such instruction are liable to cause much unnecessary trouble for themselves and for others, and in some cases seriously to interfere with the lives of those brought into relation with them.

You must always think of yourself as a household consisting of the master and two servants. You are the master; you are responsible for the welfare of your household. During the years of helpless childhood, your

parents take charge of your household: by so doing, they are teaching you and preparing you for your later duties. As the years pass and you grow in knowledge, you gradually assume the care yourself, until you arrive at the age of manhood or womanhood, when in the eyes of the law you are responsible for your own acts: your parents can no longer be held responsible for you; you are self-responsible. You should look forward to this time with joy, and should prepare to use your future freedom wisely by learning in the present all you can from your parents and your teachers. Should not the knowledge of this coming freedom and self-responsibility tend to make you more diligent and obedient?

Is it wise for boys and girls to submit to parents and teachers? What do you think of those who refuse to be taught and guided? Are they preparing wisely for self-responsibility?

What would you think of a person who tries to dominate and rule another who has reached the age of self-responsibility? Has

a father such right? A mother? Any relative or friend? What do you think of the person who allows himself to be so ruled? Yet it is always wise to listen to the counsel of those capable of giving it.

Just as one person cannot eat for another, breathe for him or learn his lessons for him, so he cannot be responsible for him after he has attained the age of self-responsibility. One life cannot be responsible for another life: the one life is responsible only in *relation* to the other. Some parents, failing to grasp this truth, think they can live the lives of their children for them: some teachers try to assume responsibility that belongs to the pupils. All that any of us can do is so to live his or her own life as to exert a good influence over the lives that touch ours.

Do you think it is possible for you to grasp this truth now, and try to practice it in your daily life in home and school?

Our first subject for regular lessons is "Kindness."

Love we are told is the greatest thing in the world, and kindness is love expressing itself. It is the real self, the soul, that *feels* love, and not the body or the mind. The feeling of love is followed by thoughts of love which are manifested outwardly in words and deeds of love; and for this manifestation the mind and the body are used.

During this month, we are going to talk about kindness, and only a thought or two at a time. You know we are not going to hurry because character needs to be built slowly and carefully. We are going to plant our little seeds of kindness and give them time to grow.

If we have a lesson each morning, how many lessons shall we have in the month? "Twenty lessons." At the end of the month do you not believe that you will think more and know more about kindness than you do now?

Whom do you love best in the world? What place do you love best? Why do you love your father? your mother? The best reason has not yet been given. "Because

they love us." How do you know that your parents love you? How do your parents know that you love them? "We express our love for them in words and deeds." How can you help your father? your mother? What do you think about children who tease and cry for what they want when they have been told they cannot have it? Are they kind? Are they proving their love? You have told about expressing your love for your parents in kind words and helpful deeds. These are very good ways, but there is a way even better than these. "The best way is by obeying them." When? "As soon as they speak." That is very true. Learn these lines: they will help you.

"All obedience worth the name
Must be prompt and ready."

Then obedience is one sign of love for parents, it is being kind to them.

Which helps to make a happy home — a kind, helpful, willing child, or an unkind, selfish, lazy child? To which class do you belong? Watch yourself to-day and try to learn. Suppose you are reading a very in-

teresting story and your mother asks you to go on an errand for her. You feel annoyed at being disturbed and refuse to go. What will this teach you about yourself? Suppose a boy and a girl know ways in which they can be very helpful to their mother, but they shirk work whenever they can and run off to play. What are they telling about themselves? "They are telling that they are unkind." What else? "They are selfish." What else? "They are lazy." Are these fine traits of character? Who is being hurt more, the children or their mother? Is it easy to believe these children when they say they love their mother, their father, and their home?

Will it do you any good to learn all these things about kindness in your home if you do not use them? How do you learn to add and to subtract? Just by talking about addition and subtraction? How many are really trying each day to use at home these things we are learning?

Next to your home, where do you spend the greater part of each day? Can you be

kind in the schoolroom? How can you be kind to your teacher? "By attending school punctually and regularly, by learning our lessons as perfectly as we can, by being neat and clean, and by obeying promptly and cheerfully." How can you be kind to each other? Is the pupil who tries to do his best each day, kind to his classmates? Why? Can a desk prove that its owner is kind? Explain. "If the desk is neat, we think the owner of the desk must be neat." Can hands, face, hair show consideration for the feelings of others? Explain. Is it kind to be considerate of the comfort of others? Do clothes make the boy or girl? Do poor clothes prevent a boy or girl from being kind? Do you love a person's clothes, or the person himself? Which is pleasanter to have near us — a person who is neat and clean, or the opposite? How does the teacher feel about this? How do classmates feel? If one is careless and unclean and, therefore, unlovable, can he blame his teacher or classmates? Is it not caused by his own disregard for the feelings of others? What may he be yield-

ing to? "Laziness and selfishness." Are these fine traits of character? Will they bring success? Do you see how we can show others that we are kind and considerate of their feelings, or unkind and inconsiderate,— without uttering a word? What are you telling your teacher and classmates? To which group do you belong?

What happens if a drop of ink falls into a pail of clean water? Would you like to drink the water? Is it possible for one pupil in a school to be something like the drop of ink in the pail of water? Explain. "If just one pupil is unkind, idle and disobedient, the school cannot be a perfectly good school." Whom does such a pupil hurt the more, himself or others? "He hurts himself." Show this. "He is using poor material in building his character." What kind of character is he forming? What reputation is he gaining? Is he wise or foolish? Is he to be pitied or condemned? Can he change? How? "By changing his thoughts." Is there any other way? "No." Can any one change

his thoughts for him? "No." Why? "Because he thinks his own thoughts: no one can think them for him." What is all that others can do? "Others can teach him what right thinking is, and its results, and what wrong thinking and its results are." Suppose he changes his thoughts, to whom does the credit belong? Suppose he refuses to put into practice what he knows, who is to blame? Why should he feel self-satisfaction or self-condemnation? "Because he is self-responsible." What does self-responsible mean? "Responsible for self." Is he free to choose what thoughts he will think? "Yes." Why? "Because he has free-will." What do you understand free-will to mean? "It means freedom of choice as to the kind of character we desire to have, and not freedom to do as we please in all things." Give two reasons for trying to do right, that is, trying to cultivate right thinking instead of wrong thinking. "It helps ourselves and it helps others." Think about this: "Man cannot live to himself alone."

We have talked about kindness in the home during one week, kindness in school during another; this week we will talk about manifesting kindness outside of home and school. To whom can we show kindness? To our neighbors? Talk about this. Others? "We can be kind to strangers in public places, as in street cars, church, places of amusement, on the street." Discuss each.

It is now the fourth week. For three weeks we have talked about showing kindness to people; what subject can you suggest for this week? "Kindness to animals and to all living things." Who can give one reason for being kind to animals? "We should be kind to them because they are dumb and helpless." That is a very good reason. Do you believe a truly noble man or woman, boy or girl, would injure any creature weaker than himself or herself? Would such a one injure a helpless animal? If such is the case, what may we be sure of? "Such a one is lacking in true nobility of character." What traits of character is he cultivating? "Cruelty and cowardice." Why is he a coward? Are these

two traits desirable? Is he then wise or foolish?

What do you think this earth would be to us, if every animal, bird, and flower were destroyed? Do they add to our happiness? Discuss this. Do they do anything for us? What does the cow do? the horse? Does your dog do anything for you? your cat? Can animals feel? Can they suffer? When you lose your temper, and speak harshly to your dog, or perhaps give him a blow or a kick, how does he act? At such times, can you feel proud of yourself? Are you manifesting nobility of character? Do you believe that men and women, boys and girls, who are cruel to poor dumb animals, can be really kind to people? Since these creatures cannot speak and tell their sufferings, do you think this should call forth greater kindness from us? Are there people who love animals so dearly that they are moved to pity when they see them abused? What have such people done? "They have formed societies for preventing cruelty to children and to animals." Do you know who Henry Bergh

was and what he did that made his name known and honored? You may vote for a pupil to write a sketch of his life to be read on Friday afternoon. It will show us what one kind and loving person can accomplish in the world. Do children ever form humane societies? How would you like to form one?

When a boy or a girl is cruel to an animal, which is hurt more, the boy or girl, or the animal? "The boy or girl suffers greater harm." Explain this. "The boy or girl is developing cruelty, and cruelty is one of the worst things that can be built into character." Is the real hurt to the soul, the mind, or the body? "The hurt is really to the real boy or girl, the soul." Prove this. "The boy or girl acted cruelly because cruel thoughts were held." What caused the cruel thoughts? "The boy or girl must have felt cruel toward the poor animal." What is it that feels emotions of love or hate? "The soul." If a wrong feeling is held, instead of being crowded out by a right one, what follows? "The wrong feel-

ing shows itself in wrong thoughts, and these in turn express themselves in wrong or evil words and deeds." What is the effect upon the person indulging in evil thoughts? "The body is hurt, the mind is hurt, and the soul is hurt." Is there any escape from this result of evil thinking? Which is most serious — a hurt to body, mind, or soul? "A hurt to the soul." Why? "Because the soul is the ruler, or the master, of his household. If he is injured or weakened, he cannot take good care of his servants. It is the soul or master that gives the commands; the servants, body and mind, obey the commands. If the master is a good master, his servants will be good servants; if the master is a bad master, his servants will be bad servants."

The beginning is what? "The beginning is the feeling." Repeat the order. "The order is: feeling, thought, word, deed." What must we guard then? "We must guard our feeling." Suppose you find yourself feeling angry toward an animal, what must you try to do? "Change the feeling."

CHARACTER BUILDING IN SCHOOL

There is a little schoolhouse in the country near New York City. Only a few years ago the children attending this school were cruel. They stoned animals, they robbed birds' nests, they beat plants with sticks or uprooted them and left them lying in the hot sun to die, and they were rude and insulting to people they met driving along the road, until many disliked to pass the schoolhouse.

There was a gentleman living in the neighborhood, who loved every living creature. He loved them, because he believed that the life in them is the same life that is in us; that there is only One Source of Life, that is God, and that all living things are but varieties of the manifestations of this Life. This caused in him a feeling of love and reverence for everything that lives, not only people, but animals and plants. If you believe this, do you think it will have the same effect upon your character as it had upon the character of this gentleman? You know there is but one way for you to prove this for yourselves.

The gentleman felt sorry to see these children growing in cruelty, but he did not stop with just a *feeling* of sorrow. This feeling led him to think, and he saw what he could do. He visited the school and talked to the children about being kind to all living things. He made them see the effect of kindness upon themselves and their lives. What he said to them, set them to thinking. They changed their thoughts. To help them, he formed a little society, which they all joined. They studied the habits of the creatures around them, they realized the suffering they had needlessly caused, and they learned how much these humble creatures added to their own comfort, happiness, and even to maintaining human life. The creatures in that part of the country now have nothing to fear from the children. They are changed from enemies into friends. They protect these manifestations or expressions of the One Life, instead of trying to destroy them. What is the effect upon the children themselves? "They are building kindness instead of cruelty into their charac-

ters." When they see the One Life in all, what are they cultivating? "They are cultivating reverence for God and His works." What did the gentleman's talks do for the children? "They changed their feeling toward animals, and all living creatures." What followed this change of feeling? "Change of thoughts." What next followed? "Their words and actions changed." Do you see again, how the order is feeling, thought, word, and deed? Of what is this gentleman's work another illustration? "Of what one person may do who is thoughtful and kind and has a spirit of helpfulness."

Here is another story. A gentleman had a garden which he loved. In the spring, he made his flower-beds, planted his seeds and set out his plants. Every morning, he rose early to work in his garden. He loved to see the growth his plants had made during the night, and he worked hard to keep out the weeds, and make the conditions right for the tender plants. He built no fence around his grounds, for he wanted every

passer-by to share his pleasure in his beautiful flowers.

A short distance away was a large public school, and many children passed by the garden daily. These children had not been taught, all of them, to reverence Life in all its forms. One morning, the gentleman on visiting his garden, found his flower-beds covered with small footprints, his young plants trampled upon, and the flowering plants pulled out by the roots, many of them left withering and dying in the sun. How do you think the gentleman felt? How would you feel were you in his place? Who was guilty of this cruel work? Why did these children act so? "They were ignorant." Who should have taught them? Who is more to blame, the children, or the parents and the teacher? Are there gardens that you may look at and enjoy on your way to school? Will you help the owner by loving and protecting his plants? If you do what will the effect be upon yourself? How will you influence others?

Have our morning talks, which are really

little lessons, convinced you that it is worth while to cultivate kindness as a trait of character? Do you think a reputation for kindness is worth having?

One who loved children wrote: —

> "There 's nothing so kingly as kindness:
> And nothing so royal as truth." [1]

Let us sum up what we have learned this month about kindness. We have learned the meaning of kindness: how to be kind at home; in school; in public places; to animals. We have learned the effect upon character of kindness, and also, the effect of its opposite, cruelty. We have learned the value of a reputation for kindness. We see that kindness and cruelty are each the expression of feeling, and we know that each feeling can be changed into its opposite.

We see that changing feelings and thoughts must be done by each person for himself: another can no more do this for him than he can eat, breathe, or sleep for him.

We see, also, that if we do not begin to

put into practice in our daily life the truth we have been learning, the lessons will be of little value to us. As one writer says, "Until made your own and translated into your own language, the thoughts of others are oftener an injury than a benefit."

From what we have heard, we believe it is easier to form habits of right thinking in youth than to change habits of wrong thinking in age.

CHAPTER VIII

SELF-CONTROL

We shall now have some lessons on a subject that is not only beautiful, but most important. It is — Self-control.

Think about this subject. You see it is made up of two words. You know what "self" means. Who can tell the meaning of control? Now, what does the word mean? "Self-control means to make your own self obey." That is a very good definition for a little boy to think out for himself!

In the home, who give orders and control the household? "Our parents." In the school? "Our teacher." Is it right that it should be so? Are leaders necessary in both these places which are so very important to you? Could you manage your home? Your school? Why not? "We are too young." Should you realize this and be obedient to orders both in your home and your school?

Some day do you believe you will be able to make a home or to teach school? Will you like to have your orders obeyed? Even now you are a leader and give orders. Where? "In our own household." Who is it that gives the orders? "The real child, the soul." Why does the soul give the orders? "Because the soul is the master." To whom does he give the orders? "He gives them to his servants, mind and body." What do your parents and your teacher do when they have given orders to you? "They insist upon our obeying them." Suppose you refuse to obey? "They compel us to do so." Is this right? "Yes." Suppose your servants refuse to obey you, what will you do, if you are a good master?

Where would you place self-control in the list of the kinds of thinking? "It belongs under constructive thinking." What would you place opposite? "Self-indulgence."

How does a self-controlled person speak and act? "Thoughtfully and slowly." How does an uncontrolled person speak and act?

"Hastily." The Bible says: "He that is soon angry, dealeth foolishly."

Is self-control gained easily? Quickly? Do you believe it is more difficult for some people to gain self-control than others? Should this excuse any one from trying? What does every person need in cultivating self-control? "Patience and perseverance."

Should one who is trying to be self-controlled, be discouraged if he sometimes fails? What should such failures teach him? "They should teach him that he needs to watch more closely and to try harder."

In cultivating self-control, do you think it is a good plan to try just one day at a time; that is, not to think about yesterday, because it has gone; not to think about to-morrow, because it has not come? The truth is, that all the time any of us have is to-day, and for this reason we should try to do the best we can with our to-day. You have heard this before, but it is well to repeat it that it may impress the mind.

Do you think it is wise to try to overcome only one fault at a time?

While it is better and more profitable to consider a subject of thought from the constructive side, rather than from the destructive, it is sometimes well to depart from this rule. We will do this with our present subject, considering it first from the destructive side in its most common manifestation — anger.

Anger is not only a very disagreeable emotion to the one that suffers it and to others, but a very dangerous one. When matters do not go in a way you would like, what feeling do you show? "A feeling of impatience." If this feeling is not checked, what will it lead to? "It will lead to anger." How many at some time have been very angry? Every hand is raised! Try to recall how you felt after your anger had passed. "I felt ashamed of myself." "I had a headache." "I felt so weak, I trembled." How many have had similar feelings? You know then, from your own experience, that a fit of anger can not only make you sorry and ashamed, but really makes you ill. Suppose you were never to control your temper, what might be the

effect upon your health? Did you ever hear that this very thing has been proved; that anger is now known to have a destructive effect upon the body? Inquire about this. Gather all the information you can, and on Friday afternoon, we will hear what you have learned. This will be useful and valuable information, for you now see how anger has at some time made you ill.

Do you think that an uncontrolled temper affects the mind as well as the body? Discuss this. What is the result of a lack of self-control upon the character? Upon the life? Is an uncontrolled temper a menace to its possessor? Has a person, in a moment of anger, committed an act which has ruined, not only his own life, but the lives of others? These are all questions to be discussed.

The Bible says: "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Is it a great thing to take a city? Suppose a general, with his army, captures a city, what is he called? "He is called a great hero." What kind of courage has been shown by him and

his soldiers? "Great physical courage." Could they at the same time show moral courage? "Yes, if they were fighting for a principle." Suppose a person refuses to yield to anger, though he is sorely tried and hurt by another, what would you call him? "A hero." What kind of courage has he shown? "Moral courage." You see the Bible considers moral courage to be greater than physical courage.

We will take some cases, known to be true, to show the wisdom of cultivating self-control, and the danger of yielding to anger.

There was once a boy who had not been taught to control his temper. One day his sister teased him, and he became very angry. In his rage, he seized the thing nearest to him, the scissors, and flung them at her. As she ran from him, she turned, the sharp points entered one eye, and the sight was destroyed forever. The deed took only a few moments, but it changed and saddened two lives: the sister crippled in sight and disfigured, and the boy, grieving and unhappy

because he had injured one whom he loved dearly. Do you know any stories of this kind?

It may interest you to hear how one boy solved his problem of controlling a quick temper.

This little boy was very ambitious. Do you know what it means to be ambitious? He wanted to have all his school papers returned to him every day with perfect marks. This was a very good desire. But if a paper was returned with a low mark on account of mistakes, he always became very angry. His face turned red, his lips pouted, he slid down in his chair, scraped his feet noisily on the floor, and threw angry looks at his teacher as though it was her fault that his work was not correct. Did you ever see a boy or girl in your school act in some such way? Did you ever act so yourself? What do you think about this boy's wanting to blame his teacher? How do you think teachers feel about such conduct? What was the true cause of his trouble? "His own carelessness."

One day his arithmetic paper was returned

with a very low mark, perhaps forty. He became so angry on seeing the mark that he used improper language in speaking to his teacher. She felt he needed a lesson, so she sent him home and told him not to return unless accompanied by his father or mother.

The next morning, the boy returned with his father, who felt very sorry that his son had behaved so badly. He begged the teacher to forgive him and allow him to try again. This she was quite willing to do. The father then told the teacher the following. He said that when he was a very young child, his parents died, and he was adopted by relatives. He early displayed a violent temper which no one taught him to control. When he gave way to anger, he was severely punished, but he was not shown the evil effects of anger, or the danger, both to himself and others, of giving way to it. So he grew to be a man feeling that it was perfectly right and quite proper to be angry when things went wrong.

He had not been in business very long, before he saw that it did not pay to yield to a bad temper in dealing with others, and he

learned the truth of this through losing several good positions. Slowly he began to observe that the man who was cool and self-possessed had the advantage over the angry man; that the man who could rule himself had the respect of others, while the angry man called forth only fear, pity, or contempt. So he decided that there was nothing for him to do but to learn self-control.

This was no easy task, for there were the bad habits of years of wrong thinking to be overcome. Having thus suffered from ignorance, he was very desirous that his son should learn in youth to control his temper, and so escape the bitter experiences of his father.

The teacher was touched by this story and it set her to thinking. She loved the little boy and wanted to help him, and for these reasons she soon thought of a way. She recalled a little poem, — "My Temper," — and saw how it could be made to serve her purpose.

When she and the boy were alone after school, she said to him, "How would you like to own a beautiful pony?" Of course

the boy said he would like it very much. "What would you do with him?" "I'd drive him."

"Suppose the pony liked to have his own way, and wanted to run very fast?" "I'd hold the reins tight and make him go the way I wanted him to." "Would you ever throw the reins down on his back?" "Oh, no, I'd never do that!" "Why not?" "He'd run away!" "What difference would it make if he did?" The boy was astonished at the question, and said: "He might run into a street car and throw me out and dash me against the curbstone and kill me!" "What else might happen?" "He might run into people and knock them down, and smash the carriage to pieces." "Yes, all these dreadful things might happen and you would be to blame. Why?" "Because I didn't hold the reins tight." The teacher continued: "I have often thought that our temper is something like a pony. If we control it, we are happy; if we do not control it, that is, hold the reins tight, it causes dreadful things to happen as in the case of

the runaway pony. An uncontrolled temper can cause far more damage than an uncontrolled pony. Don't you think it will help you to treat your temper as if it were your fiery little pony? When he begins to kick and to plunge, and tries to run away, just take a good tight hold of the reins and pull him down. At first you will no doubt have a great deal of trouble with him because you have so often thrown the reins down, but if you keep on *trying, just one day at a time*, you will conquer and you cannot imagine how happy that will make you."

The boy seemed pleased with the idea, and wisely acted upon his teacher's advice. Often when things did not please him, his face would flush, showing that his temper was beginning to rise. Then his teacher would see his hands go into his desk, he would brace his feet, and pull back hard, and she knew he was pulling down his refractory pony. Soon a smile would appear on the flushed little face, and he would go quietly to work again.

He remained five years longer in the

school, and the teacher had the pleasure of seeing him grow into a fine, manly, self-controlled pupil, respected by his teachers and his classmates.

Do you think there are any ponies in this school that need a tight rein? Can all children cultivate self-control? Do they all need it? When is the very best time to learn it? "In childhood." What are the best places? "At home and at school."

Do you recall some morning, when on rising, you felt cross and irritable? We will hear some descriptions of what followed. How many have acted in this same way? Since so many have had a similar experience, let us trace it from beginning to end. Then if we know the cause and change it, the unpleasant results will be avoided. It is often stated in this way: Destroy the cause, and the effect will cease. Let us prove the truth of this.

When you arose, you say you *felt* cross: you did not try to change this cross feeling; then cross thoughts came, many of them, and you grew crosser and crosser; then some

one spoke to you, and out came the cross words (perhaps to your dear mother) and it may be that you were in such a bad temper that you struck your little brother or sister. How sorry and ashamed you must have felt when your anger had passed and you had time to think about it. You could not have felt really happy that day.

All who can give the order from feeling to expression may raise their hands. Every hand is raised! "The order is feeling, thought, word, act."

In this case, what was the feeling? "It was a feeling of impatience and ill-nature." If the feeling is not changed, what kind of thoughts always follow? "The thoughts are the same kind as the feeling." In this case, what were the thoughts? "They were cross and ill-natured." What followed these? "Cross words and blows." Like produces like, does it not? You do not go to the apple tree to gather peaches.

Where did your trouble begin? "It began in keeping the cross feeling instead of driving it away."

There was a little girl who was greatly afflicted in this same way by cross feelings in the morning. There was some excuse for this because she had a weak, sick little body that tossed about in the night, and did not get the good, refreshing sleep it needed. Do you think it is any wonder that the little girl awakened in the morning feeling cross, petulant and irritable?

But her good mother knew that these cross feelings were not helping her little daughter, so she told her to try the following plan. When she awakened in the morning, she was to look out of the window at the lovely sky, the beautiful old elm tree, at the birds that loved to build their nests in its branches, and seeing these all happy because the new day had come, she was to try to be glad, too. She was to turn her thoughts to her sweet, peaceful home, to her kind parents and friends, and to be glad like the birds because of the new day.

What was her mother teaching her? "She was teaching her how to change wrong thinking into right thinking."

She was a wise child, and tried to do as she was told. She formed the habit of looking out of the window, instead of at herself. She learned to know the birds and to love them, she put out crumbs for them, so that soon it seemed to her that they knew her, and watched for her each morning. She had so many pleasant things to think about, that she quite forgot to think about herself and her ailments, and gradually grew to be a patient, cheerful, lovable little invalid until her health was finally restored.

Suppose, when the cross feeling came to you, you had been on your guard, had recognized it and had crowded it out by good feelings, by thinking of some one you loved, or something pleasant that you wanted to have or to do. Suppose you, too, had looked out of the window at the birds, the trees, and the sky, and had remembered to be pleased, what effect do you think such pleasant thoughts would have had upon you? Is it possible for you to do just what the little girl did — that is, to change peevish, irritable thoughts into pleasant ones? Are you cross

in the mornings? Do you need to think about this? Suppose you are often ill-natured on rising and do not change, try to picture to yourself the kind of person you will be ten years from now.

There was a lady who said she wanted no one to speak to her till ten o'clock in the morning. She was always silent and inclined to be sullen or irritable. She excused herself by saying she had always been so. How had she formed this habit? "No one had taught her to overcome such feelings and change them." Do you think this habit of weakly yielding to wrong thinking made the household happy? How was she reporting herself? "She cared more for herself than for others." "She was selfish." "She had not learned self-control." "She did not have regard for the rights of others."

Would you like to be such a person? Need you be? How can you change? Do you think there is any reason for you to be on your guard? Will you try? When will you begin? "To-morrow morning."

You have now learned that it is possible to change destructive thinking into constructive; wrong thinking into right thinking, and you have been shown how this may be done. By trying to think right, do you believe you can form the *habit* of thinking right? Will it then be easier to think right than wrong? A habit once formed of doing a certain task in a certain way makes it easy to perform the task in that same way. This is just as true of thinking: a habit of thinking in a certain way makes it easy to think certain thoughts, and it is very difficult to think thoughts of an opposite kind. It is not easy to overcome a habit of thought, but it is possible.

Here are some questions on this subject of self-control. Think about them. It will be most helpful to you in many respects to write out the answers.

Which makes the happier home: the one in which all the members of the household *try* (observe the word *try*) to be self-controlled, or the one in which all allow trifles to make them angry? Suppose all members

of a household are self-controlled except one, can the one interfere seriously with the comfort and happiness of the others? Discuss this: What may it mean to the home if the father has never learned to control his temper? the mother? a child? a servant in the house? What do you think about your temper — do you rule or are you ruled? Are you helping to make your parents happy? Are you helping to make your home happy? Should it be your pleasure, or your duty, or both, to do your part toward the making of a happy home? Does a happy home have any influence upon other homes in the neighborhood? Of what one thing are you all certain? "That we can try."

Which pupils help to make a good and happy school, those who try to cultivate self-control, or those who lose their temper? Can you help to make a good school? Do you each have a share in the responsibility for a good school? Which helps you more, a good school or a poor one? Can the

teacher alone make a good school? Can one pupil? many pupils? A good school is only possible when teacher and pupils work together. This means coöperation, that is, each working for the good of all, and all for the good of each. Who supplies the money which supports the school? "The public." If the school is good, is public money well-spent? If the school is not good, is public money wasted? Is it ever right to waste money? Do you like to think of yourself as one who wastes public money? When you are grown and give money, for which you may have to labor hard, to support the schools, will you like to know that boys and girls are wasting it? If you are wasting public money what is the effect upon you, your character, your education? Think about these things.

You will be asked frequently how you are using school opportunities, for it is important to give thought to the matter.

In a few years, you will be men and women, and will be taking your part in public affairs, and sharing the responsibility. It is

well sometimes for you to look forward and consider what traits of character are desirable and what are undesirable. For this reason, we will talk about anger and self-control as influences in the lives of men and women.

Have men and women in anger destroyed the property of another? taken life? Have such persons offered, as a plea for mercy, the statement that they were so angry as to have no realization of what they were doing? Has a guilty person been released from paying the penalty attached to a crime on the ground that anger caused temporary insanity? Trace a great river back to its source, and what may you find? "A spring from which a tiny stream flows." Trace the anger which led to the commission of a crime back to its source in childhood.

Did you ever see a person under the influence of great anger? How did that person look? We will call upon a boy and a girl, each to give a description of an angry person. How many think these descriptions are true? Would you like to look like that

on some occasion when you are grown up? Can one who yields to fits of anger, have true self-respect?

Did you ever see your teacher lose her temper over a trifle that annoyed her? How did she look? Do you think if she had seen her reflection in a mirror, she would have been pleased? Did you feel like laughing at her ridiculous appearance? What did her anger tell her pupils? "That she had not yet gained self-control." What else did it tell? "It told that the pupils had a poor leader." Is a person who cannot control himself, fit to lead or control others? What else did it tell? "She was not fully prepared for her work." Anything more? "She was using poor material in the building of her character." How did she speak when angry? Do you think she had reason to feel proud of her words when her anger had passed? How did she act? Do you think the punishment which she meted out in hasty anger was just? Is such punishment reformatory? Does it prevent a repetition of the

offense? In losing her temper over a trifle, did she lose anything else? "She lost the respect of her pupils." Can she regain their respect? Is it easy? When she went home, do you think she felt happy and well after her day's work? Do you think she may have complained of a headache, or of being very nervous? May she have been sorely tried by some unruly pupils? Is having provocation an excuse for yielding to anger? Is there any temptation to become angry when there is no cause for being angry? If a teacher blames the pupils for the lack of self-control, is this the real cause? What is the true cause? "The teacher has been harboring angry feelings." Trace this: Something occurs in the schoolroom to annoy the teacher; an angry feeling rises *within* her; this feeling is not put out of her mind and the orderly procession follows from cause to effect: angry thoughts, angry words, unjust punishment. Then the real cause of the trouble is where? "Within the teacher herself, and not outside." Show how the trouble might have been prevented. "If the

teacher had been on her guard, had looked to herself instead of the offender, she would have recognized the feeling of anger, and have curbed it." Would this have been good for her? Why? "She would have grown in self-control." Would it have had a good effect upon the offender? What would the effect have been upon her character? upon her reputation? Would it have paid from a business standpoint? Show this. Which has the better chance of success, the self-controlled teacher or the self-indulgent? Can any one but the teacher win true success for herself? Why? "It depends upon her character and reputation." Who builds her character? Who gains her reputation? Do you believe a dignified, well-poised, self-controlled teacher is a power in a school? Do pupils respect such a one? Are they willing to follow a good leader? Will they yield obedience to such a leader? Will they feel respect for their leader? Will they be proud of their leader?

Is it possible for a teacher to change a disagreeable, unloving and unlovable dis-

position into its opposite? "Yes." What is the first step? The first step is to face the truth bravely, acknowledge the undesirable disposition, and *cultivate an earnest desire* to change it. Second, to guard the feelings, above all to cultivate feelings of love, love for all pupils, the unlovable as well as the lovable. Third, to change destructive thinking into constructive by patient, unwavering effort.

Has a panic ever been averted by a self-controlled person? Relate instances. In time of great danger has a self-controlled person saved human lives? Relate instances. At such times, do you believe a person may feel well rewarded for all the effort it has cost him to develop self-control? Do you know of any great men and women, who have given evidence of self-control in a remarkable degree? Do you think that self-control is closely connected with true greatness?

Learn about as many of these truly great people as you can, and we will talk about them on Friday afternoon. Their example

should stimulate us to greater effort in cultivating self-control.

What now do you think of the Bible statement: "He that controlleth his spirit is greater than he that taketh a city?"

CHAPTER IX

OBEDIENCE

A primary virtue for child or adult, for man or woman, is obedience. There is no danger of overestimating its importance; the danger is on the other side.

Obedience is the basis of all order in the family, in the school, in the state, in the church, on earth and in heaven.

It is safety among dangers; it is the basis of freedom; it is the means of order and of a lovely and noble character.

Disobedience is the cause of all shame and sorrow; obedience, of all honor and joy. — CHAUNCY M. GILES.

OUR subject for this month is a most important one. It is — Obedience. If you think of the things you learn in the morning talk, and try to put them into practice each day, when you have had twenty lessons, you will understand the meaning of this word, and the use and value of obedience in character building.

You have been practicing it already. You

may have found it very difficult at times to do so, because you did not see either reason or necessity for obedience. But there is both a reason and a necessity, and the purpose of our talks will be to prove that this statement is true.

Let us begin at the very beginning, that is, with the meaning of the word. Who can tell the meaning of obedience? "It means to obey." What does "to obey" mean? "To obey means to do what you are told to do." That is a very good definition for a little girl to think herself.

How many have to obey every day, that is, have to do certain things which they feel they must do? Every one! How many find it always easy and pleasant to obey? No hands raised! Does your father or your mother ever tell you to do things that you do not like to do? Every hand raised! How many are ever forbidden to do something they want very much to do? Every hand raised again! Were you ever punished for disobeying when you knew perfectly well you were disobeying? We will have a few in-

stances of this kind given and discuss them. From all these cases we learn that the punishment was given for a certain purpose. Was it for the mother's pleasure? For the child's good? For the child's safety? In all these cases, who caused the unhappiness? "The children." How? "By disobeying." Then, if the children had obeyed, both the mother and the children would have been happy.

Do you believe there are dangers surrounding children? You may tell some of the things you have been warned about. You now understand that you are really in danger of being injured or even killed, if you do not heed what you have been told and if you do not obey. And this is the reason your parents have for forbidding certain things that to you seem pleasant and harmless.

Are your parents good parents when they insist upon your learning to obey? "They are good parents." What does this teaching prove? "It proves that they love us and

want to protect us from danger." What do you think you ought to do since this is the case? "We should obey them." Give as many reasons for obedience as you can. You have thought of many, but these two are the best given: "We should obey our parents because it makes them happy." "We should obey our parents for our own safety."

Let us suppose you are playing with a friend, or reading a good story, or are engaged in something else in which you are deeply interested, and your mother calls you to assist her, what may you do? "We may obey her, or we may refuse to obey." Suppose you obey, may you do so in two ways? Who can tell? That is true. You can go at once, cheerfully and pleasantly, or you can be sulky and disagreeable.

Phœbe Cary has written two verses, which we will learn, because they are helpful.

"If you 're told to do a thing
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

"Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name,
Must be prompt and ready."

So you see, you should not only obey your parents, but you should try always to obey promptly and cheerfully. Suppose you disobey. Can you feel happy in thus considering your own pleasure instead of your mother's? What are you cultivating besides disobedience? "Selfishness." Selfishness and disobedience! Are these desirable traits of character? If your mother inflicts some punishment upon you for your disobedience to insure future obedience, is she kind or unkind to you?

A small child persisted in playing in the street on the car tracks after the danger had been explained to her. She was punished. Was she justly treated? Was the punishment kind? Discuss this.

A little boy was told why he was not to play with his mother's sharp-pointed scissors, and was forbidden to do so. One day when his mother was away from home, he

disobeyed. The result was an accident which destroyed the sight of one eye. What does this story prove? "The danger of disobedience." Do you know any stories about disobedient children and what happened to them? Any stories about obedient children? What do these stories teach you? "They teach us that our parents know what is good for us, and that we ought to obey them."

A little girl once said to her teacher: "My father and mother think that I am getting sick. I heard my mother tell my father I was getting so good she was afraid I was n't well." Guess what kind of child she had been. How had she changed? "She was trying to obey her mother." That is true, and it was because the teacher had been talking to her pupils about obeying their parents. It made the little girl think, and she realized that she was disobedient and selfish. Do you think what her mother said made her feel happy? Why? "She was trying, and it made her happy to know that she was succeeding." Do you think it was easy to make the change? What did this

child prove for herself? "She proved that she could change her habit from disobedience to obedience." Are any of you disobedient at home? Can you change? How? "By trying." When should you begin? "To-day." How will you change? "By trying one day at a time."

When you are disobedient, on which side of the fence are you — the constructive or the destructive? What must you do? Who is helped by your climbing over? Will it make your parents happy to see you trying to change as the little girl did?

Have you ever obeyed when it was very hard for you to do so? Were you glad afterward? Did you see that it was better for you to have obeyed? Let us hear some experiences of this kind. Sometimes when you have disobeyed have you later seen that you were unwise in doing so? Let us have some stories of this kind. Since your parents have lived so many more years than you, and know so much more than you can possibly know, don't you think you will be wise to

be guided by them? Did you ever know a boy who acted as if he thought he knew more than his father or his mother? a girl of that kind? What do you think of such children? Have you ever had such ideas yourself?

Here are some things in connection with this subject of obedience for you to think about. Which makes the happier home — obedient or disobedient children? Which kind of home would you rather have — a happy home, or an unhappy home? Can each child help to make a happy home? How? "By trying to be obedient." Is it your duty to help in this way? Do you love to have your relatives and friends visit in your home? Can you add to the pleasure of their visit by being obedient? Can disobedient children prevent the visits of relatives and friends? Talk about this. Have you ever known such children? What kind are you? What are you building day by day? "Character." Which is the better building material — obedience or disobedience? What are you gaining day by day?

"A reputation." Which brings a better reputation — obedience or disobedience? Which makes you more lovable? Give two reasons why you should be obedient in your home. "We should be obedient for our own good and happiness and for the happiness of our parents and others."

If pupils have learned obedience at home, will it be easy for them to obey at school? Is it necessary for pupils to obey? We will try to prove that it is.

Suppose each pupil were to whisper, laugh, talk out loud, run about the room and play whenever he felt inclined to do so, what kind of place would the schoolroom be? "It would be a place of noise and confusion." If there were pupils who wished to study, would it be fair to them to permit this noise and confusion? What then is a necessary rule? "Pupils shall be quiet and orderly." Is this a just rule? Is it made for the good of all? Should it be obeyed by all? Suppose a pupil feels inclined to whisper and to be noisy, but controls himself out

of regard for others, what spirit is he cultivating? "A spirit of unselfishness and regard for the rights of others." Does an unselfish person win friends? Will such an attitude toward others help toward making a good character? A good reputation?

Suppose a pupil does not care how much he annoys his teacher or his classmates, what is he cultivating? "He is cultivating selfishness and a disregard for the rights of others." Whom is he injuring most? Does a selfish, self-centered person make and keep friends? If such a pupil finds himself unpopular, who is to blame?

Suppose pupils were to come to school at any hour they pleased, what would the effect upon the school be? Is a rule ensuring punctuality necessary? Is it made for the good of all? Is it just? Should it be obeyed? Will the habit of punctuality formed in school days be useful in a business career?

Suppose pupils attended school only when they felt inclined to do so, what would be the effect upon themselves? Upon the

school? The teacher's work? Is a rule requiring regularity in attendance necessary? What do you know about the Truancy Law? Discuss it. Is it a just law? Should it be enforced?

Discuss any other school rules that you think are necessary.

Who has the right to make and enforce such laws as are needed to maintain the order and efficiency of the school? "The teacher." Is the teacher expected to do this? If a pupil refuses to yield obedience to just rules or laws, what is the duty of the teacher? If the teacher insists upon obedience to just laws made for the good of all, even inflicting some punishment to compel obedience, would you consider such a one a good or a poor teacher? "Such a one is a good teacher." Why? "Because she has not only done her duty, but she has held the pupil to the performance of his also." By so doing has she helped to train the pupil for good citizenship? Is such training in harmony with the public school? Should such performance of duty increase

the respect of pupils for their teacher? When the word "punishment" is used, do you understand it to mean corporal punishment? It is said that for every offense, there is a corresponding punishment that is reformatory. Do you believe this may be true? Which do you think more likely to mete out the reformatory punishment, a controlled or an uncontrolled teacher?

Suppose a teacher permits a pupil to be disorderly and disobedient to the extent of interfering with the good order of the school, what is she telling about herself? "She is telling that she is either weak or indifferent." Can pupils respect such a teacher? If instead of compelling a disorderly pupil to obey just school laws, she succeeds in driving him from school, what kind of citizen is she helping to make? What is the purpose of the public schools? "The purpose is preparation for good citizenship." Has such a teacher helped or hindered the fulfillment of this purpose?

Are children alone required to obey?

OBEDIENCE

Does your father obey? Your mother? Your teacher? We will talk about this.

There are laws of health. If these are understood and obeyed, the body is kept in a healthful condition: if these laws are not understood and obeyed, the body becomes diseased. The body requires nourishing food, fresh, pure air, exercise, rest and cleanliness. If through ignorance, willfulness, or inability, the body is poorly nourished, breathes foul air, is overtaxed and not kept clean, disease results, and at last the life of the body is ended.

Must every one who desires a healthy body obey these laws of the body? Must your parents obey them? Your teacher?

Are there laws governing the intellect, or mind? Must the mind have good food, be kept clean, have a pure mental atmosphere, be exercised and rested? Must these demands be recognized and obeyed? Can there be a diseased mind as well as a diseased body? Must every one obey these laws or suffer the consequences? Must your parents obey them? Your teacher? Are

there laws governing the city in which you live? Inquire about these laws, learn all you can and we will discuss them. Are city laws necessary? Why? "Laws protect good citizens and restrain bad ones." Must every one obey these laws? What follows if they are disobeyed? Do law-abiding citizens stand in fear of good laws? To whom is the law a terror? Must your parents obey these laws? Your teacher?

Are there laws governing your state? Do you know any of these laws? Learn all you can and we will discuss some of these state laws. Do you think state laws are necessary? Must every citizen of the state obey these laws? If a citizen refuses to obey, what follows? Must your parents obey? your teachers?

Are there laws governing the nation? Tell what you know about any of these. Do you believe these laws are necessary? Is disobedience to one of these considered a serious offense? Must every citizen of a nation obey its laws? Must your parents obey them? Your teacher?

Above all, there are God's laws. If we try to learn and obey these, it will be easy for us to obey all the others. If we disobey them, we must pay the penalty in suffering, exactly as we do if we disobey the laws of body or mind, or civil laws.

The law of God is given in a few words: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than this.

So the law of God is love. If one day at a time, we try to feel love for God and love for those around us, and build truth and honor and justice into our character through right thinking, we will be living in harmony with the law of God.

What have you learned from our discussions of this subject of obedience? "We have learned that every one must obey or

pay the penalty in pain and suffering." Have you learned anything else? "Every one obeys as long as he lives." This is true, and it has been expressed in this way: "We obey from the cradle to the grave."

We have been using the word "must" in our talks. Has a person no choice in the matter? May he not obey or disobey? "He may choose to obey or to disobey." What gives him the power to choose? "He has free-will." What does free-will mean? "Free-will means the power to choose a course of action." Can another person influence us in making a choice? Do you believe one person can make the choice, the final decision for another, any more than he can eat or sleep for him? We will discuss this, for there are cases when a person seems to have no choice. Can the person give another praise or blame for the outcome of his choice or final decision? "He cannot." What prevents? "He is responsible for his own choice." Do you think there are persons who try to attach blame to others for their own unwise final decision? Do you ever find yourself

trying to do this—trying to blame your mother, or your teacher or your classmates for uncomfortable results? How can you prove that you make the final decision or choice? "We can prove this by tracing experiences from the beginning to the end, from the cause to the effect or from the effect back to the cause." Is it wise to do this? What will this develop? "A willingness to blame ourself when we are in the wrong, and this will develop reason and judgment." What are you as pupils? "We are young citizens preparing for good citizenship." Can one who has never learned the meaning and need of obedience, respect and uphold good laws or try to change bad ones? Picture the state of an army that does not obey the commands of its general. What might be expected in battle? Try to think of your school as a small army, and let each one ask himself or herself these questions: Do I obey or disobey school commands? Am I a good soldier or a poor one? Am I a law-abiding young citizen or a lawless one? Am I helping myself or injuring myself? Am I a help or a

hindrance to my school? If I am traveling on the wrong path, is it necessary to continue?

Since you now understand that all your life you must obey somebody or something, do you not think it will be easier if you learn to obey when you are young? Must you obey everybody? "No." Whom should you obey? "We should obey those whose authority over us is rightful authority." Suppose one boy orders another boy to do what is wrong, should the boy so ordered obey? "No, because the one ordering has no right to command obedience." Suppose the boy ordered obeys, trouble follows, and he gives the excuse, "He made me do it"? What do you think of the excuse? "It is untrue and cowardly." Why is it untrue? "Because he himself made the final decision." The boy who ordered him may have brought great pressure to bear; he may have threatened some physical injury for refusal, or to hold him up to the scorn of his classmates. "Even so, he makes a

choice. He may think it better to obey than to endure the threatened punishment for refusing." Why would such an excuse be cowardly? "Because he would be trying to shirk self-responsibility, by blaming another." Is the yielding to wrong-doing through the commands or persuasions of another, a trifling or a serious matter to the one who yields? "It is a serious matter." Explain. "The one who yields in such ways is yielding to weakness instead of cultivating strength of character, is yielding to cowardice instead of cultivating the moral courage which enables him to say 'No.'" Anything else? "By weakly yielding to wrong-doing, he makes it easier to yield another time." Anything else? "He gives another power over him for evil." It is indeed a most serious matter for a boy or a girl to allow another boy or girl to rule him or her. Such assumed authority has no claim to obedience.

There is one more important point that we should talk about. In yielding obedience, which should control us — the re-

cognition of the truth that obedience to rightful authority is good in itself and in its influence and results, or fear of the person who commands us?

Let us now sum up what we have learned from our morning talks this month.

We have learned the meaning of obedience, its necessity in the home; in the school. Every one must obey. Obedience is from "the cradle to the grave." Obedience to rightful authority and to just laws brings happiness and true success: disobedience brings unhappiness and real failure. It is the duty of parents to teach and to exact obedience: those parents who do this are wise and kind; those who permit disobedience are unwise and unkind parents.

Each person is responsible for his own acts, obedient or disobedient, because he is self-responsible and has free-will. It is courageous to face and to bear the results of one's own disobedience; it is cowardly to blame another.

Obedience is excellent material to use in building character.

CHAPTER X

WORK

How many know one person who works? Every hand raised! Sarah may tell of some one who works. "My father works." How many had the same thought? Name another. "My mother works." How many would have given this answer? Name another worker. "Our teacher." Any in this room beside your teacher? "We all work." Can you name still another worker in the school building? "The principal." Another? "The janitor."

You have been naming workers in your home and your school: you may now name as many other workers as you can think of. You have done well to think of so many, and there are many more if we had time to name them. We will reserve this space on the blackboard, and make a list of those that have been named, and as any pupil

thinks of another, let it be added to our list.

What have we learned this morning? "We have learned that there are a great many workers."

For the next few days, you may all look around with wide open eyes and see what these busy people are doing. Begin with your own home: observe the work going on in the house, in the garden, etc. Next, what you can see in your father's office, or store, or on the farm; next, in the school building and in your own schoolroom.

Begin with the places you know best, and as you see a kind of work, write down its name, making a list. Ask no one to assist you in this. Do not compare your lists. This is an exercise in observation. What others see, will not help your own powers. The purpose is to train your eyes really to see the things you look at.

As you walk to school, look about you and note what you see. As you walk about the city, keep your eyes open and add to your list. When you have made as com-

plete a list as possible, from what you have seen in your home, your school, and your city, increase it by learning all you can of the different industries of your state, your country and foreign lands. You may refer to books or to people for this latter information, as you cannot observe these for yourself. The list will thus be the result of your own observation and the information which you yourself have gathered.

A little hint may be needed to put you on your guard. In making this list, which servant will do most of the work? "The mind." He may object, and such thoughts as these may come: "This is extra work." "I am not obliged to make this list." "I 've done enough work to-day, and I 'm tired." "I 'll begin to-morrow or next day." If these thoughts come to you, and you yield to them, will you be the master?

Some Friday afternoon, we will compare the lists to see who has the longest. Do you think these lists may vary greatly in length? What will this difference tell us? "It will tell us that some pupils have been more in-

terested in making the list and have worked harder." "It will tell us that some have seen more than others." Who can tell one word that means to look at an object very closely and thoughtfully? "To observe." What is this power of observing called? "Observation." Can it be cultivated? Two persons see the same thing; one will tell much more of what he has seen than the other. Give the cause. "One has the power of observation developed more than another." Will the making of this list develop observation? Is this power worth developing? We will discuss this, for it is worthy of discussion.

You are not forbidden to compare lists or to copy from each other's list, you are only advised not to do so. If a pupil copies the entire list of another, is he doing wrong? "Not unless he hands it in as his own making." Why are you advised not to copy a list belonging to another? "Because it is not the list itself but the *making* of the list that develops observation." The pupil who copies denies himself a certain development.

Is it ever right for one pupil to assist another with his lessons? Can pupils sometimes make difficult points in a lesson clear, or explain difficult problems more successfully to a classmate than the teacher? Why is this true? "Because these same difficulties may have been met and overcome by a pupil, and the teacher may not have thought of them." Is it right to give such assistance in an examination? "No, because the teacher is trying to learn from the pupils whether instructions have been so clearly given that all understand, and copied answers are deceiving." Is there any other reason? "The effect upon the pupil asking such help. He is practicing deception and making it easier to deceive another time." Which is better —to be honest and to fail, or to be dishonest and to succeed in deceiving the teacher and in securing an undeserved mark? Will such an act affect character? Reputation? Has one pupil the right to ask another to become party to a fraud? Do you see that little acts count?

In making the list, you are thinking a

great deal about just one thing — work. You hold your mind to this subject. Do you find that when you are trying to think only about work other thoughts come into your mind? How many have had this experience? Every hand is raised! What does this teach you? "That we all have the same trouble." It shows the need of a certain kind of control. What kind is needed? "Mind control." This is called, also, mental control. You have learned that doing the same thing many, many times forms what? "A habit." Do you believe that mental control can become a habit? This habit can be formed, and in the same way as any other. There is a name for mind or mental control, that is, the power to fix the mind upon a certain subject and hold it there. Can any one tell us what it is called? It is a long word, but not a difficult one if you look at it by syllables — con-cen-tra-tion. Few gain concentration to a very high degree, because it is difficult to cultivate; but it is a most valuable mental power to possess, and well worthy of all the effort necessary to its attain-

ment. So do not be discouraged in your attempts. You are cultivating concentration when you hold your mind fixedly upon the lesson you are learning. You are succeeding, if you do not notice, or even hear what is going on around you. Are there times when you can concentrate better than at other times? Can some pupils concentrate better than others? Are there pupils whose attention is called from their lesson by any little noise in the schoolroom or outside? What are they telling about themselves?

If you hold your mind to a consideration of this subject, work, what two valuable mental powers are you developing? "Observation and concentration."

From your observation of the many kinds of work going on around you, do you think work is necessary? Let us try to prove that it is.

What if every person in the world should say: "I 'll never work again." The farmer: "I 'll never plant another seed." The miller: "I 'll grind no more grain." The manufac-

turer: "I 'll make no more cloth." If your father said: "I 'll not do another day's work," what would happen to the home? What if your mother said: "No more cooking, sweeping, dusting, making beds, or washing dishes, or work of any kind shall be done in this house"? "We would starve to death!" "We would freeze if we had no clothing!" "The world would come to an end." From these discussions do you realize that work is a necessity? What other very important fact have we learned? "That many different kinds of work are necessary."

Having satisfied ourselves of the truth of two great facts concerning our subject, that work is necessary and that many kinds of work are needed to supply our wants and insure our comfort and happiness and even maintain our life, let us discuss another question in this connection: Is necessary work honorable?

Is the washing of dishes honorable work, because it is necessary? the cleaning of streets? digging sewers? working mines?

teaching children? preaching sermons? caring for sick people?

Work divides itself into two general classes. Who can tell what the two are? "Work with the hands and work with the mind." This is true, though the man who works with his hands uses his mind, also, and the one who works with the mind uses his hands; in one case the hands do more of the work, and in the other the mind. Can any one tell what work with the hands is called? "Manual labor." With the mind? "Mental or intellectual labor."

Some people call manual labor degrading and are inclined to look down upon manual laborers with contempt. What do you think of such people? Do you believe they have ever concentrated or thought deeply upon this subject? Is their thinking either deep or true? You must learn to think better now, so that when you are grown you will not betray such folly and ignorance.

Try to picture conditions if no dishes were washed, no streets cleaned, no sewers dug, no coal mined, no manual labor of any

kind performed. Picture conditions if there were no teachers, no doctors, no ministers, no lawyers, no authors or writers, no work done with the mind. Do the manual laborers need the mental workers? Do the mental workers need the manual?

Try to look at these things wisely, and judge justly. Never be guilty of lack of respect toward any person on account of his or her occupation. It will help to cultivate a right attitude of mind, to think of the effect upon yourself and others if such work were undone.

But if the kind of work the worker does makes no real difference, there is something that does count.

We will discuss this statement: Not kind of work but quality counts. Consider this and tell what you think it means. "It means that the way a worker does his work is the thing that counts, and not whether he works with his hands or his mind."

This is true, and we will talk further along this line, for there is a great lesson here to be learned.

Suppose dishes are to be washed. Think of two ways in which this very necessary work may be done. We will hear from three pupils. How many agree with what has been said? The two ways we decide are these: one way is to use plenty of hot water and soap, rinse carefully in clear water, wipe until dry and shining, and return the dishes to their proper places on the pantry shelves. And that the work may be really well done, the worker must take interest in the work, and keep good-natured.

Another, forced to do this kind of work, may indulge in discontented thoughts, complain of a hard lot, despise the work, use cold greasy dish water, unclean towels, and heap the dishes in disorder upon the shelves, thus making drudgery of necessary work, developing slovenliness, and cultivating at the same time an irritable and disagreeable disposition. Trace the work of two street cleaners. Two bookkeepers. Two sales people. Two teachers.

In all these examples, we see two persons engaged in the same kind of work, but

doing their work in a wholly different way and in a totally different spirit. In the one case, the worker mastered his work; and in the other, the work mastered the worker.

These workers, being engaged in similar work, no doubt met with similar experiences. These experiences were their material for character building. Which built wisely? Which unwisely? Whose was the praise for results? Whose the blame? Can such unwise builders of character change and become wise ones, and that without a change of occupation? How can this be done? "They can change by changing their feeling toward their work." "By cultivating love and respect for their work instead of hatred and contempt." "Filling the mind with constructive thinking, instead of destructive."

These are all good answers and true ones. Is such a change of habit of thought easily made? Will it take time? What are always needed in changing bad habits of any kind into good ones? "Courage, patience, and perseverance."

We have been considering work done by men and women. Are there other workers? "Children work." Where do they work? "They work in their home." Tell some of the things children do in the home. We will take one minute to think, and will have each pupil tell one thing that he or she does at home that is really work. Try to be ready and say what you have to say in as few words as possible, that all may be heard from. What you have reported is fine and tells a story: you, also, get ideas from each other.

If you are helping your parents in these ways, what kind of children are you? "We are helpful." That is true, but there is something more. What feeling prompts you to help your parents? "A feeling of love for them." And doing the work about which you have told is one way of expressing your love.

How many can remember even one time when they gave up their play to help father or mother? Every hand raised! That is a good report! Did you find it very easy to exchange play for work? When one person

gives up what he likes in order to help another, what would you decide in regard to him? "That he is unselfish."

You have been telling how you help your parents: does such helpfulness help you in any way? "It helps us to be kind, unselfish and helpful." Has it taught you anything? "It has taught us to work and has shown us the right way of doing some things." How did you learn to do this work? "We learned by doing the work ourselves." How do you learn to work your examples? "By working them." What is the best way to learn to do anything? "The best way to learn to do anything is to do it ourselves."

Suppose you are called upon to do something, some kind of work perhaps, that you do not like. What should decide you in the matter — the dislike, or the feeling that you ought to do it? Should you say to yourself, "I will not do this thing because I do not like to do it," or "I will do this unpleasant thing because I ought to do it"? Are you sometimes obliged to make this decision at home? at school? Which prepares you

better for business? In the future when you take a position, and are told by your employer to do a certain piece of work, can you tell him that you will not do it because the doing of it is unpleasant to you? If you did, what might your employer do? Would he be justified in his action? In compelling yourself at times to give up play for work, are you preparing yourself for the future? Are other lessons preparing you for your future? By compelling yourself to do what is distasteful to you, because it is right, what are you cultivating? "Self-control." Is this a gain?

Who can sum up for us what this common little everyday happening in home and in school can do for us if we meet it in the right spirit? "When we give up our own pleasure to help another, because we ought to do so, we are cultivating kindness, unselfishness, and self-control." Where would you place these, under constructive or destructive thinking? Probably, you have never before thought how helpful a little experience of this kind may be.

Is it necessary for you to think about these things every time you are helpful at home? How would it affect you? "We would think too much about ourselves." What do we know about people who think only of themselves and their own comfort? "They are self-centered and become selfish." Is such thinking wholesome? Are such persons beloved? Suppose in giving up, you thought too much about the good effect it would have upon you, would such thinking be wholesome for you? You see that while your conduct was good, your motive was selfish. Grown people sometimes perform deeds that outwardly seem very good and generous, but the motive underneath is selfish. Can you form the habit of helpfulness, so that you will naturally do helpful things and think little about yourselves in connection with them? This is the best way. Do not think too much about yourselves. It is not good for you to do so. A very little time each morning to think what you would like to do during the day, and a few minutes before you fall asleep in reviewing the day

to see how successful you have been, is sufficient.

Let us talk about a time when you were not helpful, in some such way as follows.

It is Saturday morning, and you and a friend have planned a good time. Your mother has planned something different: she has some work for you to do; but you manage to slip away to your play. How many have had an experience of this kind? Nearly every hand raised! Can you recall how you felt that day? Were you perfectly happy, or was there a little uncomfortable feeling underneath, when the thought came of your mother having to do your work? Was your pleasure all you thought it would be?

There is a certain habit you can form which will help you to do the safe and right thing without thinking about it. How many know what this habit is? "The habit of obeying at home and at school." That is a good answer, but two words added will make it better still. Who can give them? "Promptly and cheerfully." Now, let us have the

complete answer. "The habit of obeying promptly and cheerfully." In childhood, who are better judges of what is right and best for you, your parents or yourself? Have you ever seen children who act as if they thought they knew more than their parents? Do you admire such? Are you inclined to be that kind of child? If you are disobedient, what are you telling about yourself? Can you change the story? Be a brave soldier, make a good fight against your fault, and you will surely win. Remember always, it is not the result, but the *trying* that is more important. If you try to get the one hundred mark in an examination and fail, you lose the mark, but you cannot lose the strength you have gained by trying, and this is of far more value than the mark, which will soon be forgotten. Try to feel the truth of this. We will speak of it from time to time because it is important.

Is the work you are doing in school, necessary work? Is it then honorable? Should you honor it?

In connection with the work of men and women, we have discussed this statement: *Not kind of work, but quality counts.* Is this true of your work in school? Discuss this. Another statement about which we talked: Work *well done* brings happiness. Notice, it does not say *work* brings happiness, but *work well done.* Is this true of school tasks?

How many can recall a day in school filled from opening to closing with hard work well done? Did you not go home, feeling happy and satisfied? Did you not have a feeling that you had earned your evening's rest and recreation?

Can you recall another day when you did not feel like working, yielded to self-indulgence, and shirked all your tasks? Did you have a sense of satisfaction that made your evening very pleasant?

What are we all doing? "Trying." Do you think there is any one who has only perfect days, only happy experiences? If a bad day comes, what should it teach us? "It should teach us that we need to try a little harder." Is a bad day anything to become

greatly excited over, or to grieve about? The day has not been as successful as we would have liked, so we will try to make tomorrow better. *Trying* is the important thing to think about, not accomplishing, though that is pleasant and encouraging.

Is it wise to form the habit of doing our work *well* and not being satisfied with *poor work?* Is it unwise and foolish to form a habit of slighting our work? Which helps to develop a useful character? Which helps more in a business career?

Can work be done honestly or dishonestly? Do you know the meaning of "eye servant"? "An eye servant is one who only works when he is watched." Are you already a worker? Can you be, now, an honest worker? A dishonest one? Who decides? Which kind are you? Are you on the path that leads to business success or failure? If you are on the wrong path, can you change? Can any one make the change for you?

We have been talking about children who have good parents and homes, and are called upon only to do work which they are

not only perfectly able to do, but the doing of which helps themselves. Have you ever heard older people talking about Child Labor? Inquire about this at home this evening, and to-morrow morning you may tell what you have learned. The information you gain may help you to appreciate your home and to be a willing worker there.

What do you think of people who try to improve conditions for abused children? Are such people kind or unkind, unselfish or selfish?

Do you think there will be wrong things needing to be made right when you are grown? Are you getting ready now? Are you doing your work at home and at school in a way that prepares you for good citizenship?

Which would you rather do when you are grown — help in a good cause or hinder it? If you are going to help, do you not believe you should begin now to think right and act right? Are you now a worker or an idler?

Is your teacher a worker? Is she doing

her work well to set you an example? Does she make you feel that she loves her work, and is glad to teach you how to work? Or, does she make you feel that she has no love for her work, and is only teaching to earn the money she needs? Can you children *feel* your teacher's thoughts? Do you believe she understands this and realizes it?

Does she impress you as being an honest worker, or a dishonest one? If she is honest, will she be a great help to you? What if she is dishonest? Is she an "eye servant"? If so, what is the effect upon herself?

Do you think she believes — "Not kind of work, but quality counts"? and, "Work well done brings happiness"?

Can you tell from the way she works, whether she is thinking constructive thoughts or destructive? Is she a kind, cheerful, unselfish, honest worker, or an unkind, gloomy, irritable and selfish worker? Does she make you happy in school, so that you love to attend? Does she make you unhappy, so that you dislike your school? Is your teacher, like yourselves, building character? Is she

using her daily experiences in the schoolroom for material with which to build, exactly as you are using yours? Who does the teacher's thinking? Who builds the teacher's character? If she is building a fine character, can another claim the credit? If she is building a poor, weak character, can she really blame any one but herself? Has she some lessons to learn every day just as you have?

What do you think of the teacher who blames the pupils for a poor school? Discuss this.

Do animals work? Do they earn their living? We will talk about this and see if they can teach us any lessons in industry and forethought.

Now, what do you think about this world in which you live? Is it not a busy place? Is there not a great deal of work to be done? Is not everybody dependent on workers?

You could not be in school this morning but for workers. Workers planned and built the school building, furnished it, heated it,

wrote the books you use; workers made your clothing, supplied your food, a worker prepared your breakfast, and a worker teaches you. You see how we must all depend on each other, for no class of workers could do all this necessary work, nor can one worker do all the work necessary to supply his own needs. Should not this thought of our mutual dependence make us all kind to one another? Does it not make you happy to feel that when you have gained sufficient strength and knowledge, you will go out to join this great army of workers who are supplying the world's needs, and adding to the world's comforts and increasing the happiness of the world? Always remember that you are a unit in this great army, and to the extent and power of one individual, you will do your part in making conditions better or worse than you find them.

This month our review will be conducted in a little different way. You may each write, neatly and plainly on a slip of paper, your name and three points in our discussions on the subject of work, that have impressed

you and about which you have thought. You may choose a committee to collect these papers, and from them make a report of the month's work.

From the papers collected, the committee makes the following report: We have learned the meaning of the word, work; the different kinds of work; the necessity for work; we have discussed the following statements and believe them to be true: All necessary work is honorable; Not kind of work, but quality counts; Work *well done* brings happiness. We have considered the work of grown people; of children; of animals; we have discussed Child Labor; we have learned to pity neglected children, and this has increased our gratitude for kind and intelligent parents, a good home and a good school; we have talked about wrongs that have been righted by unselfish people; we have discussed world's workers; our part in the world's work. Considering all these things, we decide that it is our duty and should be our pleasure now to prepare and fit ourselves to be world's workers.

CHAPTER XI

CLEANLINESS OF BODY

HERE is a small bottle. What is its use? "It is made to hold liquids." As you see it now, may it be placed in any position? "Yes, because it is empty." I fill it with water and turn it slowly downward. What do you see? "The water is running out." I put a cork into the bottle, and again tip it up. What do you now see? "The water is not running out." Why does it not flow from the bottle? "Because the cork is in the bottle." Who will tell us in a few words the two things we have talked about concerning the bottle? "If a bottle containing water is not corked, the water will flow out when the bottle is tipped." "If a bottle containing water is corked, the water cannot flow out, no matter how the bottle is tipped."

Here is a magnifying-glass which will be placed on this table for your use. At any

time during the day that you have a few minutes to spare from your lessons, take the glass, and examine the skin covering the back of your hand and your arm. To-morrow morning, we will hear what the glass has shown you.

What were you asked to do yesterday? How many have examined their hands through the glass? Everyone! We will see how many have been observing. What did you discover? "The skin is filled with little holes." How many agree with this answer? Do you believe that the skin covering the entire body is filled with similar holes? This is true. These little holes or openings are all over the body. Are these holes very small? What did you use to enable you to see them? Did they appear to be very close together?

Doctors and other learned men have made a study of the skin, and have written books about the things they have discovered; thus people who have not time to give to this study may read the books and gain useful knowledge.

Do you think the writers of such books are workers? They want everybody to share the results of their work. Tell some kinds of thoughts such workers must have. "Thoughts of kindness." "Unselfish thoughts." "Thoughts of helpfulness."

To begin our study of these little holes or openings in the skin, we must learn their name. We will write the name on the blackboard and leave it here all day, so Mind will learn it, and never forget it. The name is — pores. You said the glass told you that the holes are very small and very close together. How many pores do you think there are in the skin covering the whole body? "One hundred." "One thousand." "Ten thousand." You can only guess, so we will let the learned men tell us about it. They say that on some parts of the body, there are not far from three thousand of these openings to the square inch of skin. Of course that cannot mean much to you when it is so stated; we must try to get a clearer understanding.

Draw a square, measuring one inch on

each side: take a very sharp-pointed pencil, and fill the square with dots as close together as you can place them. Let these dots represent the pores of the skin. It will be a great task to fill a square inch with such dots and count them. Who can think of a way to shorten the work, and yet get the same answer? "We can fill only one half of the square, and double the number of dots." That is true, and means only one half as much work. Can you reduce the work still more? How?

Do you think it will be worth anything to you to do this work? "If we work this out for ourselves, we will have to think so much about it that we will never forget." "We will understand better how many pores there are in the skin."

We are told that the pores are mouths or openings of fine tubes with globe-like coils at the end. If these tubes are uncoiled, they measure about one-tenth of an inch in length, and in diameter about one three-hundredth of an inch. Measure an inch on paper and divide it into ten equal parts. See how small

one-tenth of an inch is: now try to imagine one three-hundredth of an inch. Do you begin to realize how very small these tubes are?

As to the number of them, we are told that if all these fine tubes were uncoiled and laid end to end, they would measure more than three miles. Do you know any place that is a mile from the school building? Two miles? Three miles? Do you see what countless numbers of these tubes there must be to reach between two points three miles apart?

What have we learned about the pores of the skin that we must try always to remember? "The pores are mouths or openings of fine tubes." "The pores are very small." "There are very great numbers of them." "In some parts of the body there are more than three thousand to the square inch."

Why do you think the skin is filled with these pores? You do not know. We must go to the wise men again and let them tell us.

We have been calling the body a servant, and so it is; but it is also called an instrument, and sometimes it is spoken of as a machine. We will talk about it now as if it were a machine.

What does our janitor put into the furnace to keep us warm? "He puts in coal." What does he take out of the furnace? "He takes out ashes." What does the janitor do with the ashes? "He puts them into tin cans and they are carted away." The ashes are useless so far as heating the building is concerned, are they not? They have become waste or useless matter. Suppose the janitor kept putting fresh coal into the furnace without removing the ashes, the waste material? "The furnace would be choked with ashes, and the fresh coal would not burn." Then if the ashes are not removed, the furnace may become useless. Now, in a way, the same thing is true of the body — the human machine or furnace. Waste matter is constantly accumulating in the body and must be removed. And one of the ways in which it is carried off is through

these countless millions of fine tubes in the skin.

The pores of the skin are constantly sending out upon the surface of the body, a fluid that looks like water. It looks like water because it really is nearly all water. If we think about one hundred parts, ninety-eight of the parts of this fluid are water, and only two parts solid matter; this solid matter is poisonous matter that must be taken out of the body just as the ashes must be taken from the furnace.

Sometimes this watery fluid that is constantly flowing out through the pores of the skin can be seen, and sometimes it cannot. When a person is in good health and not exercising, it cannot be seen, because as soon as it meets the air it is absorbed or evaporated. But when there is great activity as in playing ball, or running a race, or if one is overheated, this watery fluid forms in great abundance, and appears on the surface of the body in small drops. You have all seen this and felt it. Who knows what it is? "It is sweat." Yes, but there is another name.

Who can give it? "Perspiration." That is correct. You will find that this is the name used by the men who have studied and written about the skin.

How many have ever heard the word — physiology? Do you know what physiology teaches? "It teaches all about our body." Do you think it is important to know about the body? When you are older, you must study physiology, learn all you can about the body, and what you can do to keep it well and strong. But even now you can understand a little of what physiology teaches.

You know you have a heart. Can you put your hand upon your heart? Some put the hand over the heart, and others do not have it in exactly the right place. It lies toward the left side. Watch me, and then place your hand on your body just as I place mine. That is better. Every one is now touching the right place. Do you feel a beating under your hand? That is your heart. What is it doing? I will tell you. It is pumping blood through the body. The

heart is a machine. It never stops pumping; if it stopped we would die. It pumps away at night when we are asleep just as it does during the day when we can put our hand upon it and feel it.

A writer gives this description of the heart: "It is the most wonderful little pump in the world. There is no steam engine half so clever at its work or so strong. There it is in every one of us, beat, beating all day and all night, year after year, never stopping, like a watch ticking: only it never needs to be wound up — God winds it up once for all." [1]

The blood is often called a carrier. This is because it carries nourishment to every part of the body, and also gathers up the impurities or waste matter that must be cast out. When it starts on its journey through the body, its color is a bright, beautiful scarlet, and it flows rapidly. On its return it is a dark blue color, and it moves slowly: this is because it is loaded with impurities on its return trip.

[1] Dr. John Brown, author of *Rab and his Friends.*

Physiology describes the wonderful and beautiful way in which the blood circulates through the body, but we cannot spend more time upon the subject now.

When the blood is returning, loaded with waste matter, the perspiration relieves it by sending some of the poisonous substances through these millions of fine tubes and out through the pores to the surface of the body. What do you learn from this? "We learn the use of the pores." The perspiration has another use. As it evaporates, it passes off in a fine vapor which cools the surface of the body.

In hot weather, the action of the perspiration is greater and the cooling is greater. Have you ever suffered from the heat on a summer day when the air felt very moist? This is because the air is so filled with moisture that it does not take up or absorb the perspiration forming on the body.

Have you any idea of the average amount of perspiration that is collected in these tiny tubes and passed off through the pores in one day?

Of course the quantity varies greatly, according to the temperature, the work a person is engaged in and other circumstances, but in a grown person it averages about two pints daily.

How many have a pint measure at home? Measure two pints of water. It will help you to realize the work of the pores in sending out this quantity of water in tiny drops.

Try to think of each pore in the skin as the neck of a tiny bottle. If this pore is open, what follows? "The perspiration can flow out." What will be carried out of the body? "Impure and poisonous matter." If ashes are not removed from the furnace, what happens? "The furnace will become clogged and useless." Suppose this impure matter is not removed, what will happen to the machine, the body? "It will become clogged." What will this clogging, which holds the waste matter in the body, cause? It will cause disease and even death.

Do you think the necks of the tiny bottles in the skin can be corked? We will

talk about this, for it is a most important subject.

Before going further with the work of the perspiration, it is necessary to learn some facts about the skin.

When the skin is examined under the microscope, it is found to consist of two layers, an inner and an outer. The inner layer is the true skin; the outer is called the scarf-skin. This outer layer or scarf-skin is constantly wearing out and rubbing off, and new skin is always forming and rising up to the surface to take its place.

The worn-out skin falls from the body in the form of very fine scales. Generally we do not notice these dead particles, though they may be seen on the scalp in the form of dandruff.

If these scales are not removed and the perspiration flows out upon them, they are moistened and a coating is formed that covers the body.

Now what happens to the necks of the little bottles? "They are corked." What does this closing of the pores mean? "It

means that the waste and poisonous matter cannot be carried off." What have we said about the furnace? "If the ashes are not removed, it will become clogged and useless." Suppose the impure matter is not removed from the machine, the body? "It will become clogged." What effect will this clogging have upon the body? "It will poison it, and it will become diseased." You have undoubtedly heard your parents or the family doctor say how necessary it is to avoid clogging the pores. A healthy, active skin is one of the best safeguards against sickness.

Do you think death could ever result from the closing of the pores? Here is a story that is often told because it is a remarkable proof of death being caused by the closing of the pores: "At a celebration in an Italian city, some three hundred years ago, a beautiful little boy was selected to act the part of an angel. To make his appearance as dazzling as possible, his entire body, from head to foot, was covered with a coating of gold-leaf. A few hours after the pageant, the boy be-

came feverish and, in spite of everything done to relieve him, rapidly became worse, and died in the night. Had it been possible to scrub off the layer of gold that closed his pores, his life would without doubt have been saved.

We have now learned some very important truths about the pores of the skin. Repeat these facts — "The pores can be closed." "The closing of the pores seals the poisons in the body, just as a cork seals a bottle." "The closing of the pores causes disease, and even death."

Naturally now, two questions should be asked. Can the pores be kept open? How may this be done?

We will try to find the answers.

We have learned that if the dead scales of the outer skin are not removed, the perspiration flows upon them and a coating is formed, which closes the pores. Who can suggest something to remove the scales that the perspiration may flow freely? "Water." "Water and soap." "Hot water and soap." A warm bath with soap is the very best way

of removing the scales. The water alone is not sufficient, for this reason: there are little oil-producing glands in the skin, and a portion of this oily matter passes out upon the surface. Water alone will not remove these greasy impurities: soap unites with such substances, and forms a chemical mixture, which is readily taken up by the water, and removed from the body.

There has been one purpose in all these talks. How many now see the purpose? Every hand is raised. Let us hear what it is. "The purpose of the talks is to teach us why we should bathe." How many agree with this answer? That is true: it gives you a reason, and it is so much easier to do a thing when we see a reason; that is why your teacher always gives you a reason for what she wishes you to do. She knows it makes obedience so much easier for you.

How many understand as they never did before, the reason and necessity for bathing? Since this is true, we must learn all we can about bathing.

Dr. Woods Hutchinson says: "You can readily see how necessary for us washing is, when you remember the quarts of perspiration which are poured out upon our skins every day, and the oily and other waste matters, some of them poisons, which the perspiration leaves upon our skins. Especially is some means of washing necessary when the free evaporation of perspiration and the free breathing of the skin has been interfered with by clothing which is water-tight or too thick.

But bathing is of much greater value than simply as a means of cleansing. Splashing the body with water is the most valuable means that we have of toning up and hardening the skin, and protecting us against the effects of cold. . . . If, by means of daily baths, you keep the mesh of blood vessels in your skin toned up, vigorous, and elastic, and full of red blood, it will do more to keep you in perfect health and vigor than almost any other one thing, except an abundance of food and plenty of fresh air and exercise."

Some people can bathe oftener than others:

some are benefited most by cold baths, others by warm baths, and some are so weak as to be able seldom to bathe.

You must each study yourself and try to learn just what kind of bath is best for you. If you are very strong and vigorous, and feel a warm glow after taking a cold bath on rising, the cold bath is good for you; if you feel chilled, or have a sense of weakness, the cold bath is not good for you: you will find a warm bath better. The warm or hot bath cannot be continued so long or repeated so often as the cold bath, because of the weakening effect of the unusual heat applied to the body. For persons who are not very strong, a warm bath, once a week is sufficient.

Some strong persons, who have not the luxury of a bath-room, on rising in the morning, wring a towel out of cold water, pass it rapidly over the surface of the body, and then rub vigorously with a coarse dry towel until the skin is pink and a warm glow is felt. If one is not strong, rubbing with a coarse, dry towel will remove the dead scales; when

a dry rub is used, only parts of the body should be exposed at a time.

We have learned that the scales are being constantly rubbed off the skin. Do you know what rubs them off? "Our clothing." What becomes of these dead scales? "They remain on the clothing." What does this teach? "Our clothing must be changed often."

There is something which we will consider now, that is quite as necessary to good health as bathing: it is exercising the body.

There is a saying: Use and growth; disuse and decay.

If you were to have your right arm bound tightly to your side and never use it, what kind of arm would you have?

What would you think of a boy or girl who never played?

Do you think it is natural for children to want to move about, and to love to play?

Do you think recess is a good thing?

When you have had a brisk romp in the open air, how do you feel when you return to the schoolroom?

"We feel warm." "We perspire." What

does this tell? "The pores are open and the impurities can flow out." How is your heart affected? "It beats harder." "It pumps faster." "The blood circulates more rapidly." What are your lungs filled with? "With fresh air." Is all this good for you? Should you study better after playing in the open air?

Is there any danger connected with exercise? "We can play too hard." Have you ever heard cases of young girls skipping rope until the heart was so overtaxed that it stopped beating and they dropped dead?

Here is a rule for exercising. Do not walk, run, leap, or play at any games after you begin to feel exhausted.

Immediately after violent exercise, as skating, should you sit down to rest and cool off? What may happen? "The perspiration is suddenly checked." You know what that means. You may suffer aches and pains and say you have taken cold, or there may be more serious trouble still. When overheated from violent exercise you should cool off gradually.

You see the abuse of a good thing may cause it to become an evil.

Do you know any reasons for a person not being cleanly? "He may never have learned the danger of allowing the pores to become clogged." "He may be too lazy to bathe." "He may not care what other people think about him."

How can we apply the knowledge we have gained to ourselves? Is there any boy or girl who now has a reasonable excuse for being uncleanly? If one should be so, since he does not lack knowledge, what must we decide? "He is either lazy or he does not care what we think of him." Can we learn this without his speaking a word? What will tell? "His hands." "His face." "His teeth." "His hair." How will they tell? "They will be unclean." Will his clothes tell anything? "If they are wrinkled and untidy-looking, we know that he steps out of them at night and leaves them lying in a heap on the floor, instead of shaking out each garment, and either hanging it up or laying it neatly over

the back of a chair." What do you think of children who make fun of the clothing worn by other children? Let us discuss the question, so that children who have done this may learn the effect upon themselves and upon others.

Which is a pleasanter companion — a person who bathes or one who does not? Is there an odor from an unclean body? Is this not another way by which Body reports that he has a careless and unkind master?

Which do you think teacher likes to have near her — the pupil who is neat and clean or the one who is not? Again you see how we must always consider others.

Did you ever know a boy or a girl who fairly hated to take a bath? Are you that kind? Did you ever know a boy who dashed a little water over his hands and face, and declared he had washed? Have you ever heard a boy insisting that "the dirt would not come off" his hands?

If you have been careless in regard to cleanliness of body, and care of clothing, do you think our morning talks will help to change

you? When will you begin? Can all know that you are changing?

If you are very clean and neat, will your desk be untidy? Will there be papers lying on the floor around your seat? How can you help your classmates in this regard? "By setting a good example." What reputation will you be gaining? "A reputation for cleanliness and neatness."

Let us try to picture a person who is the opposite—that is, who is unclean and untidy. How many can make such a mental picture? Would you like to be like such a person? Who decides what kind you shall be? Who makes you the one kind or the other? Who deserves the praise if you are clean and neat? Who is to blame if you are unclean and untidy?

Here are two sayings which each should commit to memory: "Cleanliness is next to godliness," and "He who keeps his skin ruddy and soft, shuts many gates against disease."

It will be interesting to read, in connection with this subject of cleanliness, about the

Thermæ, as the baths of Rome were called, and their influence upon the nation. Also, to read about the epidemics of the middle ages—the spotted plague, the black death, the sweating sickness, and their cause.

All the information of this kind that we can gain will help to impress us with the beauty of cleanliness and the desirability of forming the habits of cleanliness in childhood.

CHAPTER XII

CLEANLINESS OF MIND

We have spent much time in considering the cleanliness of the body because of its value and importance and its influence on health. We have learned the disastrous effects of neglect of the body in respect to cleanliness, and the blessings that follow its care. We are now to consider cleanliness of mind.

Do you think the minds of some people are clean? some unclean? some healthy? some unhealthy? This is true. We must learn what causes this difference in minds.

We know that before an act, either good or evil, can take place, there must be thought; and back of thought is feeling.

Suppose a person makes up his mind to lead a clean, upright honest life, what is the first step to be taken? "He must cultivate a love for all that is clean, upright and

honest." How can this be done? "By learning all he can about these things." "By reading." "By studying the characters and lives of others."

Suppose such a person particularly admires purity in a character, and longs to possess such a trait himself, what is the first step? "He must cultivate a love for all that is pure and uplifting in its influence." What kind of thoughts will follow? "Pure and clean thoughts." What kind of words? "Pure and clean words." What will his acts be? "Clean, upright and honorable." And what character will he possess? "A character of purity, honesty and uprightness." What of his reputation? "It will be good."

Suppose a person allows himself to develop a love for that which is low and immoral. What kind of thoughts will such a one have? "He will have low, immoral and therefore unclean thoughts." What will he enjoy talking about? "Vulgar subjects." Would anything restrain him? "The presence of those before whom he would be

ashamed to express his unclean thoughts." What habits would he form? What character would he build? Do you think he would always be able to hide his true character? In spite of his care, what kind of reputation would he win?

Considering the two persons just described, is the first entitled to the reward of a good character? Why? "He earned it." How? "By controlling his mind." What is this an example of? "Self-control." Do you think his work was easy?

To whom does the second owe his low, vulgar character, and bad reputation? "He owes them to himself." How did he gain them? "He allowed low, unclean, vulgar thoughts to remain in his mind instead of driving them out." Can you think of any excuse he may have had? "Perhaps he was never taught about right and wrong thinking." If that is true, should he not be pitied?

Do you believe that strangers meeting these two men for the first time could tell pretty nearly by looking at them, what kind of life they were leading? This is true, for

thoughts mark the body. Here is something worth committing to memory:—

"Thought in the mind has made us."

"What we are, by thought was wrought and built."[1]

Did you ever, when in school, think of a promised good time? Did it make it hard to sit still and study? Did you feel as if you must run and jump and shout? Happy thoughts caused these feelings.

Did thoughts of a coming examination ever make you tremble and feel chilly? Have you ever been so frightened that your heart seemed to stop beating and you felt ill?

You may have passed a fine examination, and have been frightened by a false alarm.

Sometimes certain thoughts may so absorb the mind, that injury to the body may be unnoticed. Such cases are not uncommon on battle-fields. Soldiers have been known to be seriously injured while engaged in battle, and unconscious of the fact until the conflict was over. Have you heard or read of such cases? Relate them. We frequently

[1] Edwin Arnold's *The Dhammapada.*

see accounts of similar experiences among the brave firemen or police officers.

A change of thought, having the mind diverted, often causes unconsciousness of pain, particularly with children.

A little girl was once suffering from a severe toothache. She said it felt as though a tiny man were dancing on her tooth, and she cried for hours with the pain. After school some little friends called to see her, and they told her so many interesting things that had happened in school, that she was unconscious of the pain. Has any one here had such an experience? Tell us about it.

Sometimes sick people are greatly helped by a certain medicine because they believe it can cure. A doctor, having lost faith in medicines, gave one of his patients ginger-bread pills, and the sick man was helped because he thought he was taking his usual remedies.

Such stories as this help you to realize how thoughts affect the body.

Being convinced that thoughts do mark the body, we will talk about the disastrous effect of unclean or impure thinking.

On which side shall we place clean, pure thinking in our list? "On the constructive side." Constructive thinking builds up, so we may expect clean thinking to help to make a healthy body.

If a person thinks clean, pure thoughts how would he be likely to stand? to walk? to carry his head? Would his eyes have a frank, straightforward expression? What kind of voice would he probably have?

Suppose a person were in the habit of thinking unclean and impure thoughts, how do you think he would carry his body? What about his eyes? his voice?

You must think about this.

You must not be deceived in this matter, for nothing leaves its marks more plainly upon the body than wrong thinking. No kind of thinking is more destructive to the body than the low and ignoble.

It may help you to know that if you are harboring destructive thoughts, thoughtful people will know it. They can read it in the expression of your eyes, in the color of your skin, in certain marks it puts upon your face

and in the movements of your body. Should not this make you think? Do you wish to build an immoral character, to earn a reputation for immorality?

As you do your own thinking, as you have free-will, that is, the power of choice in regard to your thinking, the matter rests entirely with you.

If an unclean thought comes into your mind, the only safe thing for you to do is to use your will-power and drive it out. Think of something beautiful, repeat something beautiful that you have learned, think of your mother. The unclean thought may return, no doubt it will, for sometimes it is very hard to get rid of such thoughts; but if you persist in driving them out by filling your mind with good thoughts, they will die away and so cease to trouble you.

How can you detect an unclean, harmful thought? There is something within each person that tells him when he is doing right by making him feel happy, and when he does wrong by making him feel unhappy.

This inner something is called conscience. Sometimes we seem to hear it speaking within, so it is often spoken of as the "voice of God."

In children the conscience is said to be tender, that is, it makes itself felt, it is active. In older people, who have not listened to the promptings of conscience in youth, the ear becomes dulled to the voice of this inner monitor; to such persons wrong seems to be right, evil desires seem good. Their reason is perverted; they cannot judge justly. Can you give any reason for their state of mind? Are they not to be pitied?

So if an unclean thought comes to you, your conscience will tell you, if you listen, that such a thought is wrong. Obey conscience and rid your mind of it at once. But if you are not perfectly sure, test the thought by asking these questions: "Would it make my mother happy to know that I am thinking such thoughts?" "Would my teacher enjoy hearing about them?"

Besides poisoning the mind, unclean thoughts weaken it. The more that thoughts

of that kind are indulged in the more difficult it becomes to fix the mind upon a subject and hold it: there is a loss of mental control. This reveals itself to the teacher through a loss on the part of the pupil of the power to prepare lessons.

Cultivate mental control.

It will be far easier to do this while you are young than to wait till you are grown, and perhaps in bitter sorrow learn what harm you have done to yourself.

Many an unhappy person has wished that some one had taught him in childhood the disastrous consequences of wrong thinking, so that the bad habit need never have been formed.

If you have a companion who tells you vulgar stories, or says things to you that suggest evil thoughts, shun him, if you cannot influence him to change his thinking. He will harm you. You cannot afford to keep him for a companion and friend.

We will now sum up what we have learned about cleanliness.

We have learned much about the care of

the body: we have learned the importance and value of cleanliness in its relation to good health; how thoughts affect the mind; the good effects of clean thinking; we have learned to understand and to value still more the power to think; we are glad that we can choose how we will think, that is, that we have free-will; we see more clearly our self-responsibility for right thinking both in regard to ourselves and to others.

"If a man's mind hath evil thoughts, pain comes on him as comes the wheel the ox behind."

"If one endure in purity of thought, joy follows as his own shadow—sure."[1]

[1] Edwin Arnold's *The Dhammapada.*

CHAPTER XIII

TRUTHFULNESS

A GREAT building is to be erected in a city. When completed it will be twenty stories high. The principal materials used in its construction are stone, iron, and steel. To what must the architect and builder give much thought? "To the foundation."

What kind of foundation does such a building require? "A very strong foundation."

Suppose the architect is honest and plans well, but the builder is dishonest, uses poor materials and does his work badly, what may happen? Suppose the builder builds well, but the architect has not planned well?

Suppose both architect and builder are dishonest? Suppose architect and builder are honest and conscientious in their work?

Each one of you is both an architect and a builder. You plan your own character,

that is, you decide what kind of person you want to be, and you work out your plan by your thinking. Suppose you plan well, but build badly: that is, you have a desire to become the right sort of person, but you do not guard your thinking? You harbor wrong thoughts of various kinds, which are poor building materials. What will your character structure be? Suppose your plan is not well and clearly drawn: that is, you never have thought much about building character, but your thoughts are, in the main, good thoughts? Suppose you care neither about your thoughts nor their result in character? Suppose you know a man or a woman whom you admire greatly, and you determine to be such a person yourself: to this end, you guard your thinking, day by day, and try to make it right. What may you hope?

In building character, to what must you give thought? "To the foundation." What material would you use for strength? You have named many good ones, but not the best, which is — truthfulness. A strong and

noble character can rest on no other foundation than truthfulness; a character resting on the weak foundation of untruthfulness must go down when a strain is put upon it.

We will now consider this most important subject.

When children are very young, they often tell what seem untruths, but these should not be so considered. They are simply misstatements of facts, and the children should not be condemned or punished; they should be taught the truth and how to state it correctly.

They have not been long in the world, and everything is new and strange to them. They have not yet developed reason and judgment, and things do not look to them as to older people. Sometimes children are so intimidated by threats of punishment that they will report falsely to escape unpleasantness; and sometimes a desire to conciliate or to please will lead them into that which in older children would be called willful misrepresentation.

But you are older, and know well when

you are telling what is not true. Please be frank and truthful now. How many can recall telling an untruth? Every hand is raised! This is not surprising; this is an experience common to childhood, for you know all must learn through living and acting. Try to recall the untruth, and tell what led to it. "I did something my mother had told me not to do, and I was afraid I'd be punished." How many have had a somewhat similar experience? Another? "Once I ran away from school, and I told a lie to my teacher." What was it that led to the untruth in these cases? "Fear." What name is given to a person who is afraid? "He is called a coward." Which would you rather be, a brave person or a coward? If you want to be brave, what is one of the things you must develop? "Truthfulness." What must you avoid? "Untruthfulness." Do you believe courage marks the body? Does cowardice leave any trace?

A man tells the following about himself. When he was a child, he lived on a farm, and

life was very hard for him. But always, even as a very small boy, he hated a lie and would not be induced to tell one. He could not explain his dislike of lying or account for it. His father had a violent temper which he had never been taught to control, and when the children offended him, he punished them unreasonably and cruelly. A younger brother was very timid and stood in great fear of his father. When the two boys had done something mischievous, the younger would beg his brother to deny it, in the hope that they might escape punishment. This the older boy could never be induced to do. His hatred of a lie was greater than his fear of punishment. This feeling continued with him, and increased in strength with the passing years.

He was filled with a great desire to see the world, and as his father's temper did not improve, he decided to leave the home made so unhappy, and seek his fortune in his own way. He wandered far, endured many hardships but finally located in one of the colonies and engaged in business.

He soon learned that it was the custom for the merchants to name first to a customer a price higher than they expected to receive; of course the customer objected; after much dickering a smaller price would be agreed upon and the customer would go away feeling that he had driven a good bargain; while the merchant would be equally satisfied because he had obtained the price he had originally intended to get. To the newcomer, this method seemed not only foolish and a waste of time, but not straightforward: his love of truth prevented his adopting this custom. He resolved to fix prices that would yield a fair profit on his goods and then to refuse to lower them. Business came slowly, but gradually he won a reputation for truthfulness and honesty that brought him success. It was said of him that his word was as good as his note. In appearance this man is very erect, looks every one frankly in the face, and his whole bearing is that of a man who respects himself and fears no one.

Contrast this man with the man who has

never valued truth and honesty. Which kind would you rather be? You must never forget that this is a matter of choice and rests with you. There is no better time to lay a foundation of truthfulness than the present and no better place than this schoolroom.

Make an earnest effort in this direction. You are only children and have much to learn: it is to be expected that you will make mistakes, and your mistakes may cause annoyance or even serious trouble. If a matter is investigated and you are guilty, try to show moral courage; confess, and if a punishment is meted out to you, take it bravely. Do not forget that you bring to yourself your own true rewards or punishments. Gain from the experience by letting it serve as a lesson. "Success" says a writer, "does not consist in never making blunders, but in never making the same one twice." It is helpful to believe this.

Some pupils will find it more difficult than others to confess their misconduct, because they are more timid, and more sensitive to

blame. It requires moral courage to confess a fault and take the consequences; but it is better to try than not to try. If one fails, let us not criticize him; that would be bad for all: for the guilty, because such criticism would make him angry and resentful, and for those criticizing, because criticism is destructive and reacts always upon the one who criticizes. Then, too, a critical person, that is a person who talks about the failings of others, is apt to be so busy with the faults of his neighbor that he fails to see the weeds in his own garden. The Bible says: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." This means that to the one judging, a return will be made in a weakening of his own character. What spirit is such a one cultivating? "A spirit of fault-finding." What kind of thoughts develop this spirit? "Criticizing, fault-finding thoughts." What kind of thinking is it? "Destructive." Destructive to whom? "Destructive to the thinker." What is the opposite of fault-find-

ing? "Charity." Give two reasons why it is better to cultivate a spirit of charity than a spirit of criticism. "It is good for the thinker himself, and helpful to the one thought about." Is not criticism of some sorts a good thing? Does your mother ever criticise you? your teacher? Compare this with backbiting as it is sometimes called.

Suppose a pupil has formed a habit of telling untruths, perhaps through fear, but resolves to change. Occasionally, his old habit overcomes him, and he resorts to an untruth to escape punishment. What should be the attitude of others toward him? "We should remember that he is trying to change a bad habit into a good one. We should not criticize him." Is it easy to do this? Should we desire to encourage and help him, rather than discourage him? Suppose you were the one trying to overcome a fault, how would you like to be treated? Let us speak a little further about the tendency to criticize, since it is quite a common fault. Do boys and girls indulge in critical talk? Whom do they

criticize? "Each other." "The teacher." "Other people." What do they criticize? "Each other's clothes." "What they say." "The way they walk." "The way they talk." "The way they look." Do some make fun of others to entertain or amuse their companions? Would you like to think of yourself being used in such a way? Are you doing this? Are you forming a habit of criticizing? If this is true, what is the wise thing for you to do? "Break up the habit now." How can you do this? "By thinking thoughts of charity." Charity is often spoken of as love. Do you see how love would help you? "We do not make fun of those we love." Would you like some one to ridicule your parents or your friends, or yourself? Here is something else that will help you to correct this bad habit if you have formed it — The Golden Rule: Do unto others as you would that they should do unto you. Let us each try, one day at a time, to be truthful ourselves and to be charitable toward failures in this regard.

Let us not forget in all this work of

character building that it is well from time to time to take a look fifteen or twenty years ahead and try to picture ourselves as men and women.

If you form the habit of speaking the truth now, will it be easier for you to speak the truth to your employer? Will it pay for the trouble it costs now? If you cultivate charity, will it make you more lovable and win friends for you? Will it pay you for present effort?

In order to be most successful along this line what do you think we should first cultivate? "A love for truth." How can this be done? "By observing truthful people." "By reading about great men and women who have lived truthful, honest and honorable lives." "By contrasting these with the lives of noted criminals." "Hearing honest people spoken of with respect will help us." May not a man be proud to have this reputation: "That man's word is as good as his note"? If you love truth, what kind of thoughts will you think? "Truthful thoughts." What will your words be? your

acts? Do you think your body will give an account of you that you will like? Will your eyes tell a story? Who alone can make you truthful?

We will now trace the life of a boy who in childhood was not taught the beauty and value of truth. This boy, when a mere child, begins to tell what is not true. He soon learns that by so doing he can escape punishment. His parents, through either ignorance or indifference, do not correct him and teach him.

He enters school. Though he is occasionally detected, in the main, he is able to deceive, so the habit grows and strengthens.

He leaves school and obtains a position. He pursues the same policy in business as at home and in school, and prides himself upon the ease with which he can deceive his employer and fellow workers.

His successes embolden him. His employer detects him in some flagrant deception, and this recalls lesser offenses of the same nature, which he had allowed to pass

unnoticed. He decides that the boy is unreliable and untrustworthy and discharges him. The boy cannot ask for a recommendation, and has difficulty in securing another position. He is finally successful in finding a place; but since he sees no need of correcting himself, he pursues the same course and it is attended by the same result. This continues, until he has established a reputation that makes it impossible for him to secure a position. He tries a change of place, but as there is no change in himself, his experiences are repeated. And so he drifts. He talks loudly about hard luck. He contrasts his failure with the success of others, and blames his parents, his employers — everybody but himself.

Would you call it luck, or the action of the law of cause and effect? Could the habit have easily been corrected in childhood? Could it have been broken in manhood? How? Would this have been easy? Is such a one as we have described to be pitied or condemned? Do you think if he had been taught what habits are, how they are formed,

what character is, that his life might have been wholly different? You are being taught. Do you feel the importance of putting into practice now what you are learning?

Is it possible to be untruthful without speaking?

A test is given in some study. A pupil receives assistance from a classmate. His paper is returned marked perfect. Has he been truthful with his teacher? What is the true reward of the test? What was the nature of his act? What habit did his act help to form? Will it be easier for such a pupil to deceive again? Does it pay? There are pupils who think lightly of such deceptions. They call it shrewdness and feel proud of their success in deceiving. It is evident they have not considered the question from the true standpoint, which is character, and they do not realize that the true purpose of life with its varied experiences is the building of character.

If a person tells a lie and is not detected, can any harm come to him? "The real harm

has already come. His character is injured through being weakened." Is it possible for an untruthful person to deceive in a way that will enable him to pass for an honest, upright man? Will such a reputation endure? If a truthful person is falsely accused and doubted, do you think his good character will in time restore to him his good reputation?

Do you think your teacher loves truth? How does her body report? Are her eyes frank and honest in expression? Has she ever told you an untruth? In order to teach you to love and respect and cultivate truthfulness what must she possess? "Love, respect and reverence for truth." Is it possible for her to teach you without such love and respect? Would it not be hypocrisy, which is one kind of deception? Would you not in time feel this falseness in her? Can pupils respect such a teacher? Whom is she injuring more — herself or her pupils? Which has the greater influence over pupils, a teacher's truthful words, or the life of truthfulness she is living day by day?

Do teachers and parents ever tell children what is not true? How are the children affected? Here are two true stories.

A teacher once told an untruth to the principal in the presence of a few pupils, who had been detained after school. The principal knew that the thing told was untrue, and the pupils knew it also. They all looked greatly shocked at their teacher's statement, some even turned pale. Do you think the teacher received her reward right there? What was it? "It was the loss of the respect and confidence of her pupils." Who was to blame? Later, this teacher was dismissed. She blamed everybody but herself. Do you believe she was right in this?

One morning a kindergarten teacher observed that one of her little pupils seemed greatly distressed. On inquiring as to the cause, the child said his mother was going to the fair, and she had told him that she would be gone two days; but that if he teased his little sister, which he was in the habit of doing, she would not come back in two days: she would never come back. Just as

his mother was leaving the house, he forgot and teased his sister and made her cry, and he said, "She's gone and she'll never come back."

His teacher tried to console him, but he refused to be comforted. He kept saying, "But she *said* she would never come back," showing his absolute confidence in his mother. He would not enter into the games with the other children, and was a sad little figure in the schoolroom for two days. The third morning he appeared with a hard look on his little face, and in answer to his teacher's inquiry as to his mother's return he said, "Oh, she came back last night all right. You see, she lied."

Balzac, a great writer and one who understood human nature, says: "One single lie destroys the confidence which to some souls is the very foundation of happiness."

Another writer says: "No pleasure is comparable to the standing on the vantage ground of truth." And Abraham Lincoln says: "I am not bound to win, but I am bound to be true."

We will write these sayings on the blackboard; all think about them, and on Friday afternoon we will exchange our thoughts about them.

When great and good men express a reverence for truth, may we not safely be influenced by their words, and the example of their lives?

Suppose you had a friend in whom you had the greatest confidence and he told you a lie, how would it affect you? Reverse it. Suppose your friend had perfect confidence in you, and you deceived him? Is the loss of a true friend a great loss?

Count the cost always. Which will pay you better in character and in reputation, to cultivate a love of truth and develop moral courage, or to develop untruthfulness?

Can any one do this for you? Which do you choose? Decide now and begin to work now.

CHAPTER XIV

LOYALTY: PATRIOTISM

CAN any one tell what it means to be loyal? "It means to be true." What does it mean to be disloyal? "It means to be untrue, or false." Can you be loyal to your parents? How? "When we love them, we are loyal." "When we respect and obey them." Will loyalty make you think well of your parents? speak well of them? Will you permit any one to speak disrespectfully of your parents?

When you see all they are trying to do for you, often denying themselves for your sake, can you help loving them, and being true and therefore loyal to them? How can you prove your loyalty to your home? "By loving and respecting it." Suppose that it is a very humble home, but the best your parents can provide: should you love it and respect it the same as if it were a costly mansion? In what other way can you prove your

loyalty to your home? "If we are loyal, we will do our part to make it a good and true home." "We will not permit any one to belittle it or to speak ill of it."

How will you show your loyalty to your friends? "By loving and respecting them." "We will not allow others to speak falsely of them in our presence." "We will not talk about their faults to others." What would that be doing? "It would be criticizing."

Can you be loyal to your school? How? "By loving and respecting it for the advantages it offers us." "We will prove our loyalty to our school if, in every way we can, we help to make it a good school." "We will defend it if it is unjustly criticized."

Can you be loyal to your teachers? to your city? to your country? How? "We will love our country." "We will wish ours to be the best and the greatest nation on earth." "We will do our very best to help." How? "We will begin now to build a true and noble character that we may be true and good citizens." "We will defend our nation when there is a need for defense."

"We will not permit any one to speak slightingly or unjustly of our nation, without ourselves speaking in defense of it."

How can you be loyal to your creator God? "We can love and reverence Him for all His goodness to us." "We can prove our loyalty by making good use of what He has given us." How can you prove this here in the schoolroom? "By doing all we can to take good care of our minds and bodies, that they may be healthy and strong." "We will permit no one to speak irreverently of God in our presence."

Do you think loyalty is good material to use in character building? Do you know of any great men and women who have been loyal to their country?

How would you like to select a committee of four, two boys and two girls, to prepare a little program for Friday afternoon? The main part of the program will consist of stories of the lives of four great men and women, living or dead, who proved or are proving their loyalty and devotion to their country. The committee may add music and

a recitation or two. Don't you think it will increase our pleasure to share it? How would you like to invite our neighbors across the hall? You may select a pupil to see the principal and gain permission to extend the invitation. It will be having a party in our school home, and each will be a host or hostess and must see that our guests enjoy themselves.

What is the opposite of loyalty? "Disloyalty." Can a boy or a girl be disloyal to parents? How? "By not loving and respecting them." Do you know any children who are impudent and insolent to their parents? Many hands raised. What do you think of such children? Do you admire them? It is to be hoped we have none of that kind in our school.

How can children be disloyal to their home? to their school? to their teacher? Are children sometimes disloyal to the friends whom they profess to love? How? "They listen to unkind or false remarks about their friends and do not speak in their defense. They themselves will even talk about the

faults of their friends." What have we learned to call talk of this kind? "It is criticism." If the one talked about is true and noble, can unjust criticism do him great or lasting injury? Disloyalty and unjust criticism are close friends. The person who indulges in the one, invites the other.

Can a person be disloyal to his country? How many know what name is given to such a person? "He is called a traitor." Have you heard of such a character in history? Is the word traitor a term of great reproach in the estimation of people? Should one who has earned the title be more pitied than condemned?

Is the real child helped by cultivating loyalty? Does this react with good effect upon mind and body? Is it a trait of character worthy of love, admiration and effort? Will you each try to be loyal to parents, home, school, country, and God?

Is the real child hurt by disloyalty? Is it a trait of character to be shunned and despised? If you observe in yourself a disposition to find fault with your parents,

home, teacher, or friends, of what is it the sign? "It is the sign of disloyalty." On which side of the fence are you? What must you do? How can you do this? "By changing feelings and thoughts from disloyal to loyal ones." May this be difficult? Will that be a reason for giving up? How can you conquer? "By persistence and determination to succeed." Say to yourself with great emphasis, not once, but many times: *I can and I will.* Will it be easier to break up the habit now or when you are grown?

Again, look forward twenty years. Which pleases you more, to see yourself a loyal man or woman, or a disloyal one? Remember you decide this; you can make yourself what you wish to be by your power to think.

Can a teacher be loyal? disloyal? If a teacher talks unkindly about her pupils to others, is she loyal? If she helps her pupils to grow in right ways by setting them a good example is she loyal and true to the school? If a teacher, on promoting a class, gives a bad report of some pupils to the receiving

teacher, and so prejudices her against these pupils, what would you think about her? What might be the effect if the pupils had resolved to try to do better? Would a teacher who was disloyal to her pupils, be loyal to others? to her fellow teachers? her principal? her superintendent? If a teacher is loyal, what kind of thoughts is she holding? "She is holding kind and helpful thoughts toward all." What kind of thinking is this? "It is constructive thinking." Whom is she helping most? "She is helping herself most." How? "She is using good building materials."

Our study of loyalty prepares us to consider another subject closely related to it: that is Patriotism.

What do we mean by patriotism? "Patriotism is love of country." Who is a patriot? "A patriot is a man or woman, boy or girl, who loves his country." Is a patriot a good citizen? Is a good citizen a patriot? Can the two be separated? If you are trying now to be good young citizens of the

United States, what are you at the same time cultivating? "We are cultivating patriotism."

In the beautiful flag salute: "I give my head and my heart to God and my country; one country, one language, and one flag," what is meant by "I give my head"? "I give my heart"? What is meant by "one country, one language, one flag"?

Are there patriots in the country to-day? Ask your parents to tell you about some citizens, men and women, who are proving their loyalty to their country. Do you believe there are any traitors?

Do you know the cost of the ground upon which this school building stands? Inquire at home. Do you know the cost of the school building? Inquire. Try to gain information in regard to the following: amount paid in salaries; cost of books and school supplies; cost of fuel. This will give us some idea of the money expended in building, equipping, and maintaining our school. Multiply this by the number of schools in the city. Then think about the

schools throughout the country, and you will have some understanding of the vast sums of money expended for public instruction.

How is this money obtained? "From the Board of Education." "Rich men build the schools." You are guessing. "From taxes." That is the correct answer. Who pays taxes? "The owners of property." Do they pay taxes because they choose to pay them or because they are compelled by law? If a citizen refuses to obey, is he punished in any way? Do you think such a law is just?

Why are owners of property compelled by law to contribute toward the support of the public schools? "So all the children may have an education." Why are thoughtful people willing to support public schools? Tell what you think about this. Do not be afraid to express your opinions. "If people are ignorant, it is hard for them to earn a living." "If they can't earn their living, they will beg, or steal, or even kill people to get their money." "If they steal

and kill, they must be locked up in jails and penitentiaries." "It costs a great deal of money to build jails and penitentiaries." This is all very true and proves that you are thinking. Something like this is said: It costs less to build schools and teach children how to take care of themselves, than to neglect them and be forced to build jails and penitentiaries.

You may now tell the purpose of the public schools. "To educate the children." Are they for all children, the rich and the poor alike? If there were no public schools, would many children be deprived of the opportunity of gaining an education? Do you think there are places where this is the case? This is true and the children are growing up in ignorance.

What is the purpose of this public instruction, which is often spoken of as popular education? These are good answers, but not the true one. "The purpose of the public schools is the making of good citizens."

Who is a good citizen? Should a good

citizen be strong and healthy? Should a good citizen have a healthy, well-trained mind? Should he be developed morally and spiritually? What do you think of this summing up: The purpose of popular education is the training for good citizenship; a good citizen is one who is trained and developed in his whole being — body, mind, soul?

Are children expected to make any return for the educational advantages offered them? They cannot earn money and pay taxes, but what can they do? "They can learn to be good citizens." How can they do this? "By trying to do the best they can each day." If a pupil is idle and disobedient, is he making a fair return? What about the industrious and obedient pupil? When you are grown up, and are paying taxes, will you like to think the money you work hard to earn is being wasted by pupils who are shirking their tasks at school? How do you think those who are now paying taxes feel about this?

Do you think there are grown people

who 'had opportunities for obtaining an education, but who did not appreciate the advantages offered them? Do you think they see their mistake and regret it? There are such; and if you are inclined to be idle and indifferent, you may well learn a lesson from these unwise persons.

Be loyal, be patriotic. Be appreciative of what your country offers you. Take advantage of your opportunities. Make of yourselves good citizens, that you may help to make your country the best and greatest nation on earth.

)